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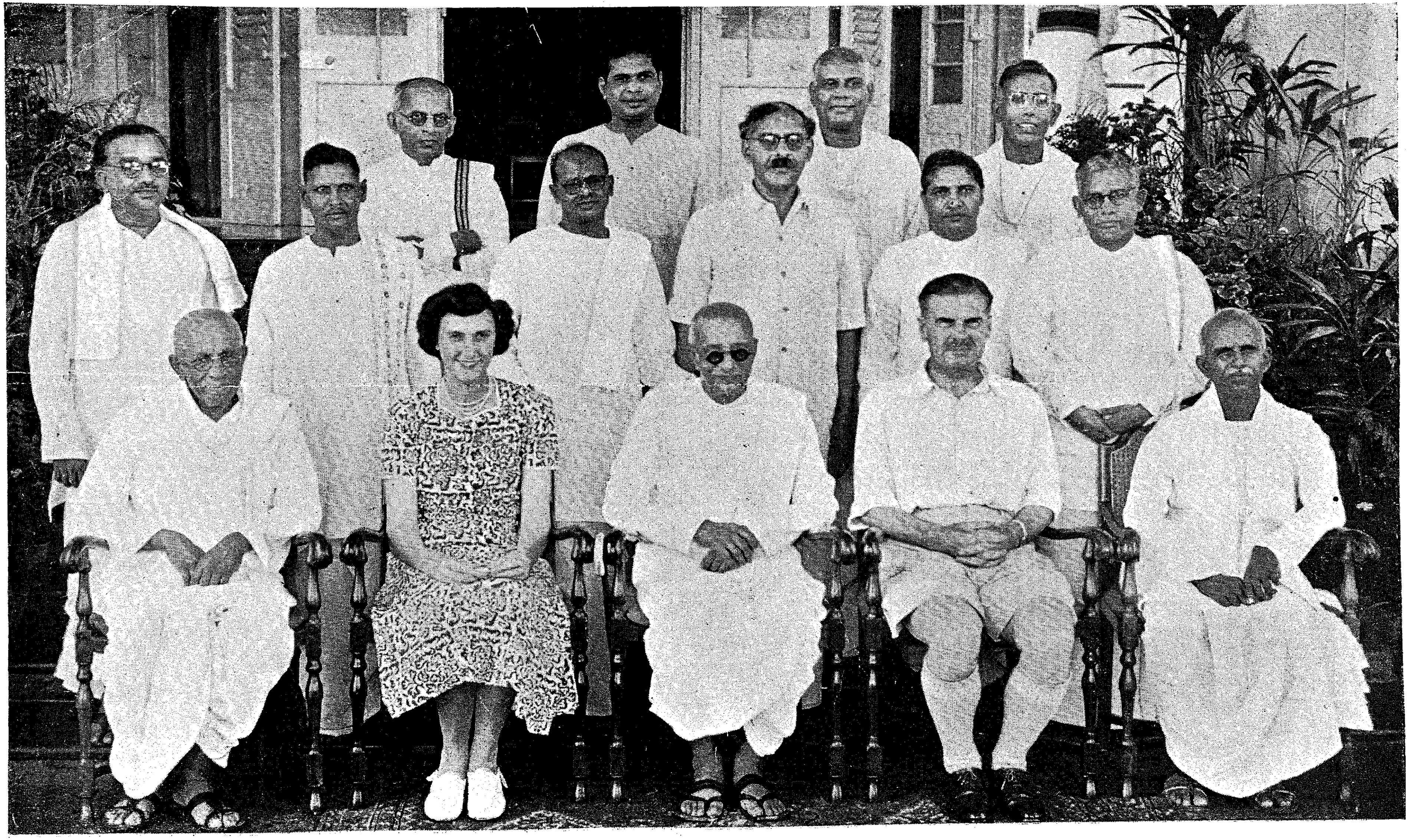
THE GOVERNOR-GENERAL WITH THE MADRAS CABINET



Madras Information

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21 SEP

Governor-General's Visit

Delhi dur est—Delhi is far away observed, some commission some years ago implying thereby that India's capital was not centrally situated. However, in the recent past, this province, which is the southernmost in this sub-continent did not experience the distance of Delhi, for within the last few months, it has had the honour of being visited by the last English Governor-General, the first Indian Prime Minister and the first Indian Governor-General. His Excellency Sri C. Rajagopalachari had a crowded programme in the City and spoke in a number of functions. His speeches were characterized by clarity of thought, profundity of ideas and perspicacity of expression. They contained ideas of more than of passing interest. Some of them bear repetition. Laying the foundation stone of the Muslim Orphanage, His Excellency observed :—" We are a government and a people both unchangedly pledged to treating all people alike. Not only our Government, but the dharma of our people also commits them to treat all people with perfect equality, irrespective of caste or creed. I want you to make that your mode of thinking and acting. We will not achieve our goal or glory in the world, if in India we swerve from this path. We must treat all people alike."

Speaking on another occasion regarding the responsibilities of freedom, His Excellency inter alia said :—

" Freedom has assuredly given us a new status and new opportunities. But it also implies that we should discard selfishness, laziness and all narrowness of outlook. Our state of freedom implies toil and new values for old things. We should so discipline ourselves as to be able to discharge our new responsibilities satisfactorily.

If there is any one thing that needs to be stressed more than any other in the new set-up, it is that we should put into action our full capacity, each one of us, in productive effort each one of us in his own sphere, however, humble. Work, unceasing work should now be our watchword.

Work is wealth and service is happiness. Nothing else is. The greatest crime in India today is idleness. If we root out idleness, all our difficulties, including even conflicts, will gradually disappear.

Whether as a constable or as a high official of the State, whether as a businessman or industrialist or artisan or farmer or peasant, all of us are discharging our obligation to the State and making a contribution to the welfare of the country. Honest work is the sheet-anchor to which if we cling we shall be saved in spite of every danger or difficulty. Honest work is the fundamental law of progress.

Next to honest work is the habit of respecting other people's feelings. It takes all sorts to make this world and the highest virtue of every citizen is to try to conduct himself so that a mode of life may be evolved by which people of differing religious faiths, occupations and attainments who constitute our society may live together in peace and amity. The law of love is a practical code of life . . ."

Again His Excellency observed :

" Independence is a goal for which we worked and struggled for several years. But we must now overcome the habit of mental

resistance and opposition which was our pattern of behaviour until now. We must forget all the disappointments and frustrations we have suffered. We must turn all our experiences now to positive ends.

The years immediately ahead when our freedom has to be consolidated must be years of strenuous work. We cannot take out of life more than we put into it, ourselves. The new opportunities that present themselves in our country may seem to be opportunities for individual advancement, but they are also, and perhaps more truly, opportunities for service to the country as a whole.

What is wanted is not competitive ambition but intense co-operation. The furtherance of the welfare of the people as a whole in constructive channels is the warp and woof of patriotism now. Melodramatic reiteration of past struggles and dwelling on episodes of suffering may feed our pride in a way, but it is wholly irrelevant and is, therefore, a waste of energy in the present context when what is wanted is speed of realization of civic duty and energetic positive effort in reconstruction."

These words are not to be read and forgotten. They need to be thought over and acted up to. Competent leadership is an essential condition for progress in a democratic society. It is not enough if such leadership is available. The masses have to follow their leaders implicitly and act up to their exhortations. In the abnormal times such as we are passing through the importance of implicit obedience to leadership cannot be over-estimated. It is such implicit obedience that has saved many a country from sinking into back-waters.

In these critical days, therefore, it behoves everybody to keep to the line chalked out by the trusted leaders of this country, co-operate with the Government most willingly and ungrudgingly and assist in the building up of New India.

TOPICAL NOTES

Policemen as upholders of Structure of State

Addressing the policemen at a ceremonial parade recently, His Excellency Shri Mangaldas Pakvasa, Governor, Central Provinces and Berar, urged upon them to maintain a reputation for honesty and efficiency that would create respect for them amongst the people who would now regard them as reliable supporters upholding manfully the structure of the State.

In older times under the British rule Services belonged to a foreign power whose main object was to govern India and keep law and order, and all other things were of not much importance. Now the Government is not of any foreign power. The Government is of the people and based on people's good-will. It is the people who make their Government. Therefore, as the times have changed, the requirements from Services have also changed, but the change in your case will be more a change of mind and attitude. You are now servants of the people and servants of this country doing your duty as a part of your contribution to the national well-being not as you were before as merely the hired agents of a foreign Government.

Local Self-Government Ministers' Conference

The Conference of the Local Self-Government Ministers convened by the Government of India recently was attended by the Hon'ble the Minister for Local Administration and the Secretary to Government, Local Administration Department, as delegates from this Province. The Conference was intended to review the whole position as regards Local Administration in the various provinces, compare the various pieces of legislation relating to local bodies enacted recently in the different provinces, suggest means whereby the administrative efficiency of local bodies may be improved, examine the general financial condition of local bodies and investigate the possibilities of increasing their resources by local or other taxation and by grants from the Provincial and Central revenues.

The importance of local administrative bodies in the evolution of democracy was emphasized by the Prime Minister in his opening speech. The Health Minister drew pointed attention to the need for giving ample encouragement and wise guidance to local bodies in matters pertaining to local welfare in which they should be practically autonomous and for exercising due control over important matters relating to national services, like public health and education. This was embodied in the first resolution passed by the Conference. The Conference agreed that the financial resources of local bodies are now inadequate and that the available resources are not being fully utilized, the evils of under-assessment

> Nature has so made us that we do not see our backs; it is reserved for others to see them. Hence, it is wise to profit by what they see.
>
> —MAHATMA GANDHI.

and failure to collect taxes in full being widespread. In view, however, of the complexity of the problem of local finance, the Conference recommended to the Central Government that a special Committee should be appointed to enquire into the whole question of the finances of local bodies and to make recommendations for improving it. The need for a body of persons recruited and trained for efficient local administration and who are independent and free from party or political influences was realized and the Conference recommended that the required personnel in the higher ranks, both technical and non-technical, should be recruited through an independent body like the Public Services Commission and that the higher cadres of the executive and technical staff should be recruited and administered on a Provincial basis. The Conference was of the opinion that the employees of local authorities should be subject to the same rules of conduct as applied to Government service.

The Conference recommended the adoption of the principle of adult franchise in elections to local bodies so that every citizen may be enabled to take an intelligent interest in the working of local Government in the area in which he is resident. The Conference expressed itself against the principle of communal representation in local bodies but was of opinion that there should be joint-electorates and reservation of seats only for the backward classes on the principles and lines laid down by the Constituent Assembly. The Conference suggested to the Provincial Governments which had not taken steps to establish panchayats to do so in villages on a wide popular basis with powers necessary. The Conference was of the opinion that while there should be full scope for the exercise of the popular will in matters of local administration, Provincial Governments should have adequate powers of supervision and control so as to ensure efficient administration and to prevent mal-administration or breakdown of essential services.

The Conference asked that in the matter of supply of materials for essential sanitary, water-supply and other works to be carried out by local authorities, the Central and Provincial Governments should give to them high priority and render such other help as may be possible in order to enable them to procure and transport the materials. The Conference drew the attention of all local bodies to the urgency for removing slum areas and for providing suitable residential quarters for Harijans and other low-paid staff and was of opinion that sufficient grants or loans should be made available by local Governments for this purpose as well as priority for building and other materials. The Conference suggested to all local bodies that full use of the principle of co-option of experts and persons with special experience and qualification should be extensively used in Committee work. The Conference felt very strongly that the existing laws in regard to local taxation on railway and other Central Government properties were detrimental to the finances of local bodies; and it appealed to the Central Government to consider ways and means of rectifying this.

> People often think nothing of not keeping their word. They should never promise what they cannot do. Once a promise is made, it must be kept at all cost.
>
> —MAHATMA GANDHI.

The Common Man

Reference to the common man was made by Hon'ble Sri M. Bakthavatsalam recently while inaugurating a Telugu weekly called *Bharatha Jyothi* in Cuddapah. The post-war period is considered to be the age of the common man and everywhere the question of promoting his interest is talked about. The common man forms the backbone of society and his well-being is to a large extent a measure of the well-being of the whole country. It cannot be denied that he was sadly neglected till now. This neglect has to be made good during the post-war period. The Hon'ble Minister pertinently observed: "The common man, who is much talked of is often missed and the more he is talked about, in actual practice, he is correspondingly missed. Even those people who sought to do things for the common man very soon developed tendencies—perhaps natural tendencies—to exploit the common man for their own benefit."

The Hon'ble Minister *inter alia* referred also to rights and responsibilities. He said there were no rights that could be exercised without corresponding duties. The observation is fundamental. The fact that duties inevitably accompany the exercise of rights is often forgotten and there is a tendency to over-estimate rights and under-estimate duties. Rights and duties are as cause and effect and it is important that both these should be realized in their true perspective. Speaking next about labour, Hon'ble Sri M. Bakthavatsalam laid stress on the distinction between a private capitalistic concern and public utility concern run by a popular Government. This distinction is often forgotten and thetendency is to view Government concerns in the same light as they view individual enterpri.es. The distinction between the two is however very important. In public utility concerns run by the State if there is ben fit it is shared by the State as a whole. But this is not the case with individual enterprises where the profits or losses are confined to a restricted circle of individuals.

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PRESS NOTES, RELEASES, ETC.—A DIGEST

Madras Soldiers' Gallantry—Sheik Abdulla's Tribute

The following message has been received by Government of Madras from Sheik Abdullah :—

I have been anxious for many months to convey my feelings to the people of the South. In the war in Kashmir, our brothers from the South have taken a leading part. They have fought tenaciously and valiantly and although unused to severities of a cold climate, they have held their post on top of high snow-covered cliffs and mountains with a courage which has won them the admiration of the whole Kashmiri people. Likewise the perseverance and fortitude shown by Sappers and Miners (majority of whom belong to the South) in keeping our long and difficult L of C in good order is both an epic and an exploit. The role of the "unknown soldier" in the war in Kashmir has truly been of the Madrasi foot soldier. The people of Kashmir will never forget the help they have received from their brothers of the South.

Even in battles of diplomacy which have raged on the issue of Kashmir, it is Southerners like Mr. Ayyangar and Sri Vellodi who have argued and debated for us, and I feel that nothing could better describe the oneness and unity of Indian than the fact that South Indians should fight the North Indians' war of liberation. Let us, by joint struggle, prove good the phrase "from Kashmir to Cape Comorin"—let these be the limits of the country we live in ! ! !

[August 13]

Singing of "Vazhiya Senthamiz" in schools

The Government have directed that the song by Sri Subrahmanya Barathi beginning with "Vazhiya Senthamiz" should be sung in all schools in Tamil Nad to the tune of "Madyamavathi Ragam"—"Adi-Thalam." The song should be sung after "Janagana Mana."

[August 14]

Quinine Ampules—Further Supplies for 1948–49

The undistributed stock of 12,990 boxes of quinine bi-hydrochloride ampules with the Superintendent, Central Jail, Coimbatore, has been rationed for distribution for the period extending to 31st March 1948. The Government of India have now allotted a fresh stock of 20,000 boxes of quinine bi-hydrochloride ampules for use in the Province for 1948–49 which would be distributed to the various classes of consumers on a rationed basis.

[August 16]

Provincial Co-operation Advisory Council

The Government of Madras have directed that the Madras Provincial Co-operative Advisory Council be re-constituted with the following members :—

(1) The Hon'ble the Minister in charge of Co-operation, Chairman, (2) the Registrar of Co-operative Societies, (3) the President, Madras Provincial Co-operative Bank, Ltd., Madras, (4) the President, M. P. C. Union, Madras, (5) Sri P. L. Narasimha Raju, M.L.A., President, Co-operative Central Bank, Vizianagram, (6) Sri Rao Bahadur V. K. Eradi, B.A., B.L., President Malabar Co-operative Wholesale Stores, Calicut, (7) Sri P. Vasu Menon, Advocate, Palghat, (8) Sri Rao Bahadur T. M. Chinnayya Pillai, President, Hindu Religious Endowments Board, Madras, and (9) Sri Nivarthi Venkatasubbiah, M.L.A., Nandyal, Kurnool district.

The term of office of the last mentioned five non-official members will be two years with effect from August 14, 1948.

[August 26]

DEPARTMENTS' CORNER

Home Department

Jail Administration—Important administrative measures launched

Thirty-one per cent of the convicts in the jails were employed in the jail manufacture of various articles, the value of which amounted in the year to over Rs. 12 lakhs. This is less than the value of (Rs. 14 lakhs) of articles manufactured in the year 1946, and the decrease is attributable to the release of a large number of long-term prisoners in connexion with the Independence Day Celebrations.

The following are the important events and notable administrative measures introduced in the jails during the year under review :—

(1) The Certified Schools and other institutions connected with the reformation of juvenile delinquents were separated from the Jail Department and formed into a separate department under the administrative control of the Chief Inspector of Certified Schools.

(2) The Wellesley Sanatorium Jail, Bellary, was converted into a Civil Tuberculosis Sanatorium under the Civil Medical Department from October 1947.

(3) Prisoners were ordered to be classified into two classes only—Class I and Class II instead of into three classes, A, B and C.

(4) Class I prisoners were ordered to be allowed the following additional privileges :—

(a) to supplement their food with articles such as biscuits, cocoa and ovaltine at their own cost;

(b) to have soaps, hair oil, etc., at their own cost.

(c) to wear private clothing during non-working hours.

(5) Class II prisoners were ordered to be allowed to write and receive two letters in a month and have two interviews in a month instead of one letter and one interview in two months.

(6) The lunatic criminals in the Mental Jail, Cuddalore, were ordered to be allowed betel leaves and nut,

cheroots, beedies, cigars, etc., as an incentive to good behaviour.

(7) The appointment of a Reserve Deputy Jailor for interviews to prisoners in each jail was sanctioned.

(8) The Madras Probation of Offenders Act was extended to Salem and Nilgiris districts.

Bus Transport—New shuttle services

Twenty-five petrol buses and two diesel buses were registered during July 1948 bringing the total to 270 vehicles of which 25 are diesel. Steps are being taken to study the traffic conditions on each route and to find out the efficiency of the several routes for the purpose of economic operation of bus transport.

Three shuttle services have been started :

(1) *Route* 7-*B*.—A shuttle service from Otteri to Parry's Corner via Purasawalkam has been started with two buses from 7th July 1948.

(2) *Route* 12-*A*.—A shuttle service from T'Nagar to Luz (Mylapore) has been started with two buses from 15th July 1948.

(3) *Route* 5-*A*.—A peak hour shuttle service has been started from Mylapore to Adyar with one bus from 19th July 1948.

With a view to run more vehicles during peak hours and to avoid running empty buses unnecessarily during slack hours the following arrangements have been made in Route 1 (Triplicane to Parry's Corner) and Route 3 (Mylapore to Parry's Corner) :—

In Route 1 there are 13 basic and 5 peak hour buses and in Route 3, 12 basic and 4 peak ones.

Special buses are also run whenever necessary to enable people to attend festivals or similar special activities.

Electricity Department

New extensions sanctioned

During July 1948, nine extensions costing over Rs. 10,000 and less than Rs. 30,000 were sanctioned by the Chief Engineer at an estimated total cost of Rs. 1,63,430.

2. Supply to 1,139 domestic services, 128 agricultural services and 36 industrial services were given during the month.

3. Government have approved the proposal of extension of 25·2 miles of 11 KV line from Rajapalayam to Watrap and from Rajapalayam to Seithur at an estimated cost of Rs. 1,45,000 for distribution of power in nine villages in the area of the Srivilliputtur Taluk Electric Licensee.

4. Work on the major schemes and extensions continued to progress.

Education Department

Expanding Activities

Two meetings of the Visual Education Board were held on the 11th and 31st July 1948 to review the progress of the Visual Education Scheme in secondary schools. At the later meeting representatives of education film exhibitors were present by invitation and offered several useful suggestions, which were then considered by the Board.

The Technical Education Officer was deputed for a special course of training at the Technical High School attached to the Delhi Polytechnic from the 15th July 1948.

Further instructions have been issued to schools on the working of the new scheme. The most important of these instructions relate to citizenship training in schools. Proofs have been passed of the guide book on Citizenship training, copies of which are expected to be available early. The subjects of Trade Schools and of reform of examinations are under the consideration of the Secondary Education Board.

A Government second grade college has been opened at Cuddapah during the current academic year. The Government College at Mangalore has been raised to the status of a first-grade college with the opening of B.A. and B.Com. courses in July this year.

Labour Department

The Government referred the dispute between the workers and the managements of the Gordon Woodroffe Leather Manufacturing Company, Ltd., and Chrome Leather Co., Ltd., Chromepet, to the Industrial Tribunal, Madura, for adjudication.

The Government have referred the dispute between the workers and the management of the South Indian Bus Transport, Ltd., Madras, to the Industrial Tribunal (Sri T. D. Ramayya Pantulu) for adjudication.

The Government of Madras have asked the Industrial Tribunal, Madras, under section 19 (3) of the Industrial Disputes Act, to decide whether the award passed in the dispute between the workers and the management of the East India Distilleries and Sugar Factories, Ltd., Nellikuppam, may cease to be in operation.

The Government have accepted the award of the Industrial Tribunal, Madura, in the dispute between the workers and the management of the Rajah Mills, Madura.

The Government have accepted the interim award of the Industrial Tribunal for engineering firms, in the dispute between the workers and the management of the Messrs. Brunton & Co. (Engineers), Ltd., Fort, Cochin.

The Government have accepted the award of the Industrial Tribunal, Madura, in the dispute between the workers and the management of the Deccan Sugar and Abkari Co., Ltd., Pugalur, Tiruchirappalli district.

The Government have passed orders on the award of the Industrial Tribunal, Madura, in the dispute between the workers and the management of the Sanker Weaving Mills Co., Ltd., Thalayuthu, Tirunelveli district.

Irrigation Department

New Schemes

During August 1948, the Government sanctioned the following irrigation schemes :—

Krishna district.—The Government approved an expenditure of Rs. 19,300 for works or Rs. 25,340 inclusive of direct and indirect charges on the scheme for extending the Ponukumad channel in the Krishna Eastern Delta from mile 7/1-360′ to mile 8/0-0. The scheme is intended to provide irrigation facilities to about 440 acres of precarious wet lands in the Pattagunta village, Gudivada taluk, Krishna district, and result in an annual additional yield of 220 tons of rice valued at Rs. 55,000.

South Arcot district.—The Government have approved an expenditure of Rs. 4,000 (rupees four thousand only) for works or Rs. 5,208 (rupees five thousand two hundred and eight only) including direct and indirect charges for sinking an experimental artesian well in the Siruvangur village of the Kallakurichi taluk in the South Arcot district.

*His Excellency Sir **Archibald Nye**, Ex-Governor of Madras who relinquished office on 7th September 1948*

His Highness The ***Maharaja of Bhavnagar*** *who succeeded Sir Archibald Nye on 7th September 1948*

PROBLEMS AND SOLUTIONS

Promotion of Horticulture

Inaugurating the Horticulture course recently the Premier said :—

I have great pleasure in inaugurating the course of studies in horticulture in this Province. In the advanced Western Countries horticulture has gained a place of considerable significance. In the U.S.A., the products of horticulture have exceeded one billion dollar mark and for about a third of the aggregate agricultural output excluding livestock. Most of the Western Countries have recognised the value and importance of horticulture as an art and occupation and have provided for Special degree courses. In the United States of America and Canada post-graduate courses in the study of horticulture are encouraged by award of Master's and Doctorate degrees. Here in our Province, we are just now making a beginning in imparting instructions in Scientific horticulture. Although a pioneering attempt, admission is thrown open to private candidates as much as to departmental applicants. Without any sense of narrow provincialism, the courses will be open equally to candidates from outside and inside the Province. Judged from the pioneering standards, this attempt cannot be described as small or modest.

What is Horticulture ?

Horticulture consists of pomology or fruit-growing, sericulture or vegetable raising, floriculture or flower cultivation and development of nursery stocks—seedling and seeds. Horticulture as is often believed, is not the hobby of the rich or the luxury of a few. At this juncture of the food shortage, when the giants of malnutrition and undernutrition are stalking the country in a concerted drive to grow vegetables and fruits alone lie our hopes of supplementing the meagre rations. Inexorable economic condition too demand an immediate attention to it. For a growing population of 330 millions, devoid of scientific knowledge of cultivation, devoid of industries that would form a second string to the bow, fruit growing and vegetable growing alone offer the solution to maximum production of foodstuffs on minimum amount of land space. Horticulture, by its very nature is a job that can be carried on all through the year. The seasonal unemployment, incidental to the growing of cereals, will be filled with busy days of work, if horticultural pursuit is dovetailed into agriculture of the traditional type. Fruits and vegetables, being the best compliments to cereal food, will make our diet balanced and *sadhvic.*

Horticulture is not the hobby of the rich or the luxury of the few, observes the Premier of Madras.

A Science and an Art

By harnessing the allied sciences of general botany, plant physiology, chemistry, genetics, cytology, soil science, entomology and plant pathology, horticulture has assumed the dimensions of a science ; yet it should not be forgotten that it is an art too ; and in art sometimes, the accumulated experience of ages has often more to teach than the apriori conclusions of a theoretical science. I may cite disease control as an instance. While disease control is an important plank in the programme of horticulture, I have often felt that the use of mechanical spraying has often been overemphasized. I have no less an authority than Sir Albert Howard to support me when I say that these spraying practices often kill Nature's agents like the bees and earthworm. Further, has it been proved that the fruits drenched with poison sprays do not affect the health and well being of the people who consume them ? Real horticulture must leave disease resistance to the plant itself by proper methods of manuring and soil management. Maintenance of perennial fertility is the breath of soil science ; for, a fertile soil is the real arsenal of Democracy, the fresh produce of which nourishes and enriches human life.

A Suggestion

To the students who commence this course of Horticulture, I have one suggestion to make. You are coming to this after attaining a certain degree of proficiency in the sciences. I feel that the education in Horticulture should have commenced much earlier. Our methods of education has accentuated the drift from country to town, and has tended to equip the more intelligent, even of country children, rather for the life of the town than for that of the country. Worse than that, it has led to the glorification of book learning and proficiency in various subjects which have no relation to day-to-day life. It pigeon-holes the boy's tender mind at school with subjects which render him unfit for the life which the countryside demands. Wisdom is capacity for seeing life as a whole and this capacity is deadened in the modern school room. Instead of an educational system which produces prigs and manufactures intellectual and professional snobs en masse, we should have one where solitude, silence, contemplation and contact with Mother Nature form an integral part. These evils of Educational system are not peculiar to India. They are noticed throughout the World and are associated with the Industrial age we live in ; but it is time the proper place of Land and Nature, of Flowers and Fruits in Man's life is understood and restored and in this understanding and restoration in a new educational system a prominent place will be taken by the art and science of horticulture. The basic education that is introduced will include horticulture and the children are taught at once the beauty of flowers and fruits and the utility of raising them. I say beauty and utility, because there can be no real beauty without utility. Let me sincerely hope that you would bear this in mind and become great horticulturists by whose spirit of service the standard of life of the countryside would reach higher and higher levels.

" It is futile on our part to attempt to memorialise Mahatma Gandhi by raising an institution here and an institution there. The entire structure of life in India will have to be a memorial for Mahatma Gandhi."

—*H.E. Sri C. Rajagopalachari.*

Soil Erosion and Soil Conservation

Land constitutes by far the most valuable national asset of any nation, particularly is this so in India which is essentially an agricultural country. A subject closely connected with it is the proper conservation of rainfall for the purpose of crop growth and the proper use of land for increasing production. This problem, which is of fundamental importance to our national economy has not received, till recently, the attention that it deserves.

From time immemorial, ever since man first turned the top soil to grow his food, the problem of soil erosion has presented itself in varying degrees. ' Soil erosion ' is the loosening of the soil from its bed and its transportation from one place to another either by wind or water. With the removal of the top soil, the nutrients of the upper layer of land are also lost. When top soils are lost, cultivation has to be done on lower layers which have poorer physical qualities. This results in further erosion. In modern times, the problem has increased because of the intensity of cultivation. In India the most serious and extensive type of erosion is caused by water.

Causes of Erosion

Throughout India, on all sloping ground not covered by forests or by shrubs and on the agricultural land which is not properly terraced and embanked, erosion of the soil is always going on. This is seriously lowering the productivity of large areas of land in India where a critical point has been reached. The causes of erosion are generally destruction of forests, grazing rights, shifting cultivation, deterioration of village pastures and faulty methods of cultivation. Serious erosion is confined to the belt at the foot of the hills and sloping ground formed by the main mountainous lower slopes. But the effect of erosion is felt in the plains more seriously, on the canal water supplies in the Punjab and the courses of rivers like the Ganges. The most striking examples of soil erosion in India are to be found south of Jumna in Bundelkhand, in Central India, in Bihar, in parts of Bombay and Madras, and the Punjab. In Assam and Bengal, river bank erosion and the depositing of sand are perhaps of greater importance.

In northern Bengal and Assam where the annual rainfall ranges from 70 to 200 inches, erosion caused by disforestation and shifting cultivation after burning patches of the forest, is severe. Where the intervals between shifting cultivations are long, the forest regrowth diminishes the effect of soil erosion. With the increase of population, however, these intervals become shorter and shorter with greater run-off and rapid loss of valuable top soil. As a result the main rivers in the plains of these provinces, i.e., the Ganges, the Brahmaputra, are often in violent flood. The violence of the Damodar floods is principally due to recent deforestation in the Chota Nagpur Hills. In the Punjab in 1852 the seasonal torrents or ' chos ' as they are called locally in Hoshiarpur, covered 75 square miles ; in 1896 this increased to 147 square miles and in 1939 there were 700 square miles of denuded land.

Wind erosion has also been responsible for the loss of valuable top soils in many areas. On the sea coast the wind-driven sand tends to advance inland, but its progress is arrested by the casuarina plantations of Kanara and Malabar, and on the Coromandel Coast by groves of coconut palms and cashew trees.

The problem is almost the same throughout the hill localities in India. Another danger arising out of excessive erosion is the silting up of the irrigation canals which have been constructed at enormous cost.

Remedies

The cure of soil erosion is the restoration of the vegetation so as to protect the soil from the erosive action of water and wind, and this is secured by the afforestation of the upper catchment areas of the rivers, and the proper and sustained management of both the reserves and the village forests ; by the limitation of flocks and herds to the numbers of animals which the vegetation can support ; by the substitution of stall-feeding and proper pasture management for promiscuous grazing ; by better agricultural practices, such as terracing, levelling and contour bunding which prevent the loss of the top soil by sheet erosion and conserve the rain water, by a proper system of drainage.

Central Government Efforts

Realising the importance of the subject of soil erosion in India, the Central Government obtained the services of Dr. D. V. Shuhart of the Soil Conservation Service of the U.S. Department of Agriculture about three years ago to report on the problem. That country leads the world to-day in the application of the science of soil conservation. It is stated that where land conservation practices have been adopted in the U.S.A., productivity has increased by 25 to 30 per cent. On the basis of Dr. Shuhart's recommendation, the Ministry of Agriculture deputed a team of Indian scientists last year to make an exhaustive study of soil conservation practices in the U.S.A. They have now returned, and in collaboration with Provincial Governments they will work out schemes applicable to Indian conditions.

PROHIBITION

Ameliorative Activities

The following is a brief summary of the reports received on ameliorative activities in the Prohibition districts. The reports relate mainly to the early part of August 1948 :—

North Arcot.—The foundation stone for a village hall was laid in one village in Arkonam taluk. Speeches were then made emphasising the usefulness of such halls. Firka tournaments were held in some places.

Salem.—The annual firka tournaments were held in some places during the latter part of July. Thrift day celebration was also inaugurated. Hundi boxes were distributed during the occasion. One gramasangham has decided to raise funds in connection with the running of a free library in their village. Reading of Ramayanam was conducted continuously for forty days.

Chittoor.—Rural games were conducted as usual. There were also inter-village matches. Bhajanas and Harikathas formed another notable activity. Dramas were also enacted. A Weavers' Co-operative Society has purchased a radio. Thrift day celebrations were held in some places. Rural uplift work continued vigorously. A public library was opened in one place. Reading circles were formed in another place. Street cleaning drives were organized in some villages. One gramasangham purchased a breeding bull for the benefit of the village. Stone signposts were fixed in some villages. First-aid medicine chests were also introduced in some villages. New gramasanghams were formed. One multi-purpose co-operative society was formed in one division. One gramasangham raised public subscription and improved a drinking water well. Yet another completed an approach road. A night school was started by another.

Tiruchirappalli.—Village tournaments were conducted in some places. Thrift days were celebrated.

Malabar.—Villagers got repaired a ferry landing place in Palghat taluk. Street cleaning drive was organized in some cheris in the same taluk. The cleanest inhabitants were presented with soap cakes and coconut oil.

Brisk ameliorative activities constitute the greatest deterrent to drinking. If life is made enjoyable otherwise people need not resort to drink for pleasure. In many districts this aspect of the problem is receiving increasing attention. Gramasanghams in some districts are doing useful work. "Let each man's rule be everyman's good" is an appropriate maxim in this connection.

Madura.—A milk supply co-operative society was organized at Periyakulam. Thrift day celebrations were also conducted. Several new gramasanghams were formed. Tournaments were held in some places. A number of ex-addicts are reported to have saved substantially on account of prohibition.

Nilgiris.—New gramasanghams were formed during the early part of August. One gramasangham is having a trained teacher for adult education.

Coimbatore.—The Collector visited a number of villages and addressed meetings about rural uplift work. Rural games and sports took place as usual. One gramasangham purchased a radio for Rs. 1,200 and this was switched on by the Collector. The same gramasangham has collected Rs. 1,000 for purchasing another radio set. It is also constructing a school building at an estimated cost of Rs. 2,000. The Collector also declared open a school building. The Revenue Divisional Officer of Gobichettipalayam laid the foundation of another school building. He also switched on a radio. A labour school was also declared open and the building in which it is housed was repaired by a gramasangham.

Nellore.—Firka tournaments were conducted. Hundi boxes were distributed to members of a co-operative society and the President of a village gramasangham has agreed to gift away a site for the construction of a Harijan hostel. Thrift days were also celebrated. One gramasangham raised funds for repairing a supply channel.

Cuddapah.—The foundation stone for a community centre was laid in one place.

Bellary.—Tournaments formed an important feature of the activities. Bhajanas were also conducted. The Divisional Committee sanctioned money for conducting a rural exhibition.

Kurnool.—An adult education centre was opened. Sports were held. Public meetings were addressed.

Guntur.—Firka tournaments were held in some places, and music competitions also. Prizes were distributed to winners.

Tanjore.—Inter-village tournaments were conducted. Thrift days were celebrated.

WAR AGAINST DANGEROUS OBSESSION.

"I am surprised to find that there are some who still hope to ward off Prohibition by some providential intervention. Sooner these devotees of drink realize that they are going to be disappointed the better. If you analyse the propaganda in favour of drink you find that it is conducted by a very small section of the public. Some of these men will lose either by the loss of trade or the property tax. And the others are afflicted with a lack of vision which drives them to see an intimate connection between drink and individual well-being or social superiority. Alcohol is a drug and a poison, but has in the West become popular on account of this psychological importance. This outlook is unknown to real India and, therefore, the champions of drink are Europeans or a small section of Indians whose Indian soul has been blurred by a veneer of Westernisation. And the whole of India—the genuine, the real India, is behind the programme of Prohibition.

"The Anti-drink drive is, therefore, India's war against a dangerous psychological obsession borrowed from the West. A few decades ago, some of our forerunners saw an intimate connection between meat and respectability : a few years ago again to wear a dhoti in a fashionable club or a Court of Law was to suffer an irretrievable lapse from respectability. These obsessions have gone ; and the magic of drink will similarly go."

—K. M. MUNSHI.

BUILDING UP A NATION

RIGHTS OF AGRICULTURAL LABOUR

A new conception of the role of labour in industry permeates all the protective legislation enacted recently by the free Government of India. The worker is no longer regarded as a mere commodity of commerce at the mercy of his more fortunate brethren. Not only is his dignity as a human being recognized, but he is given an honourable status as a partner in production, possessing rights as well as responsibilities.

This revolutionary change, which has come in the wake of independence, is a sign that the common man is coming into his own in this country.

India cannot yet claim to be on a par with some of the advanced countries of the West in respect of economic and social democracy, but more has been accomplished in the recent months than ever before in implementing the Government's Five-year Labour Plan. This programme aims at a uniform and co-ordinated labour policy for the entire country to promote social security and industrial peace, ensure fair wages, satisfactory conditions of work and a higher standard of living and provide for education, training and full employment.

Agricultural Workers

It is true that Government's labour policy and legislation have so far been largely confined to industrial workers. There was legitimate criticism that the needs of agricultural labourers, who are ten times the number engaged in industry, have been ignored, particularly, the landless rural population. Pledged to raise the standard of living of the masses of the entire country, the free Government of India have taken it as their first task to study the

The Government of India is pledged to ensure a square deal for the common man—the worker in the field and factory. In the wake of political freedom, he should be enabled to enjoy the fruits of his labour and a fair standard of living. To secure social justice and economic freedom even for the lowliest of the lowly, a positive policy of labour legislation is being put through.

conditions of agricultural labour with a view to improving them. A Fact Finding Enquiry will be started very soon in over 1,800 selected villages in all the provinces. A similar enquiry will also be conducted in Indian States. To this purpose, a special staff of investigators will be engaged and the survey is expected to be completed within six to twelve months. The data, which they will collect according to a questionnaire, will relate to a general survey of the villages, average daily and piece wages for men, women and children for different agricultural operations and whether they are paid in cash or kind, a general family survey and detailed investigation in respect of the family budget, the earnings of each member, indebtedness, unemployment, etc. The Government have also invited the I.L.O. to undertake a special study of the conditions of agricultural labour. When scientific data have been collected and studied, it should be possible to find ways and means of improving the conditions of rural agricultural workers, particularly the landless class.

During the past three to four decades, there has been more marked movement of people from the rural to the urban surroundings. Most of the rural people coming into the City merge into its floating homeless people that live in the open or huddled together in crowded congested small houses. In spite of this flow into the urban, statistics show that the rural remains fairly stationary, i.e., the rural population remains round about 90 per cent of the total. This may vary from decade to decade by about 2 per cent only.

To prevent this disintegration and to prevent further complications to the already existing problems, we have to make life in the villages worth while.

Firka Development

In spite of rapid industrialization, India shall remain an agricultural country, because Food is the first necessity in life and India could be easily self-sufficient in food if we do not allow the agricultural situation to deteriorate further. So, we have to give the highest priority to the development of the village. (During the past thirty or forty years, we have been paying more and more attention to rural problems and to-day we have to tackle them as requiring immediate solution. Realizing this importance, Mr. Prakasam, as soon as he came into the Ministry, set apart one crore of rupees and opened a new portfolio called "Firka Development." It has taken this department nearly two years to size up the situation and start work in the proper direction while expectant public was becoming very impatient.

The soul of India lies in the villages, observes Hon'ble Dr. S. Gurubatham. So, the promotion of Villagism is imperative. Dr. Gurubatham in the course of a broadcast recently dealt with what should be the salient features of villagism.

The Government have chosen one Firka in each of the 25 districts of this Province and nine in addition, where there has been intensive khadi production. Among these 34 Firkas, one at Tirumangalam in Tamil Nad and one at Dendalur in West Godavari district in Andhra have been chosen for what is called "intensive Firka Development." Each Firka is worked by one Firka Development

PANCHAYAT RAJ

The world to-day is in a ferment. There seem to be as many opinions as there are people who give expression to them. "Old order changeth yielding place to new" and there is another statement "History repeats itself." Almost everyday, some one or other comes to me and tells me how Rural work should be done—each one emphasizing his point of view from the experience he has gained. From the number of opinions we can gather how vast is the field, and the problems to be tackled are colossal. But we shall not be baffled. We have to proceed in a systematic way taking first things first.

officer of a Deputy Tahsildar's grade and five Village Development Officers of the grade of Revenue Inspectors. They are now called "*Grama Sevaks*." They are recruited from both officials and non-officials, who have shown a special interest in rural work.

Madras Presidency is too vast an area for the Government to take up all the villages. In the course of the last 30 years, followers of Gandhiji, Government and other forces have been attempting to do what is called Rural Uplift. There have been immense difficulties to overcome and there have been many failures—many a sincere worker has been crushed under the weight of this colossal task.

From these experience, the Government felt that, instead of frittering away the tax payer's money in undertaking all kinds of development work leaving behind no lasting effect, it is wiser to build up this work in a selected area and from the experience gained, to build up a larger scheme extending to the surrounding firkas and so on till the whole district is developed. Necessarily, there will be delay. This is a long range programme. While the Government carry on their present schemes in the whole Province, they have to lay the foundations and build up a new system or call it revival of the old system in a regenerated form—a system suitable to the traditions and culture of the country. This system is what is called "*Panchayat Raj*," a name given by the Father of the Nation who knew the country better than anyone living and evolved systems suitable to the soul of this country.

The Farm and the Farmer

Since India is an agricultural country and its population is mostly rural, the soul of India is in the villages and in the villages the centre of the activity is the farm and the farmer. So, in all our attempts to raise the economic condition of India, our most important concern should be to improve the condition of the farmer. Every calculation we make for regeneration of India leaves us baffled, e.g., only to give five cents of land free to all the Harijan families of Madras Province, to build their houses at their own cost, the Government have to purchase, in addition to their own vacant lands, land worth Rs. 5 crores. What about housing which will cost several hundred crores, and where shall we get the finance for roads, irrigation, education, health programme, industries, transport, etc.

In the circumstances, before trying to provide the villager with city amenities, let us tackle his food problem, then his clothing and shelter. Simplicity shall be the keynote of our attempt in order that it may be practical within our finances. In providing for the 50 million people of South India, we have to build up the villagers' character and self-reliance by helping him to help himself. The above two must be the fundamental principles of our development work. The staff we appoint, though small, yet, by constant and vigilant work, can create in the villager an inner urge to improve his own condition. When the man force of the village is thus marshalled, Government can give them help to complete the picture. After satisfying these three needs, if funds will allow, we shall improve his lot further by adding a few more necessities or amenities of life.

Self-Sufficiency

Self-sufficiency was the keynote of Gandhiji's rural programmes or, as Mr. Kumarappa will put it, "economy of permanence." Our foundation shall be on agriculture. All the available land should be brought under the plough without disturbing what are called communal lands, grazing grounds, etc. While bringing them under the plough, the soil has to be built up by adequate manuring and planned crops. Farm yard manure is accepted as the best all-round manure and it should be properly preserved. In preserving the manure, the question of cleanliness of the village could be tackled. The Farmer, his house, good cattle and cattle shed, farm yard manure, sanitation, good implements, selected seed, irrigation, nutritious food, storage facilities, marketing, good Government—all these form a big circle. If there is a break, the whole economy is broken.

Methods of Firka Development

A board called Firka Development Board was constituted in July 1947. This met and appointed a small committee of experienced leaders in rural service and they have drawn up a plan which is now the basis of our work. According to them, Firka Development is best organized around the following five main items of work :—

(1) *Agriculture and Village Industries.*—(*a*) Under agriculture, animal husbandry is included. Priority is given to foodcrops for human consumption—next to fodder crops for the cattle. After satisfying these two needs, one can allow what is called "money crops." Under the same head, we include minor irrigations, conservation of the soil, vegetable gardening, fruit tree planting, poultry, bees, sheep rearing, fish growing, etc., cattle breeding, village dairies, common pasture land, etc.

(*b*) Village Industries shall be those which satisfy the immediate need of the surrounding villages. Twenty-five per cent of the finished product shall be consumed by the village before marketing. We choose them according to the availability of material in the area. Fourteen have been recognized—food processing including paddy husking, oil pressing, gur making, khadi production, village pottery, handloom weaving, mat and basket making, improved carpentry, blacksmithy, etc.

(2) *Sanitation, Health and Housing.*—Under sanitation, personal and collective habits of cleanliness, suitable drainage, rubbish and disposal for manure, and under health, nutrition, drinking water, preventive measures, cheap remedies, etc., are to be tackled. Housing will be a very important item. In tackling it, we have to provide for ventilation, storage, cattle yard, manure pit, hay stock, lavatory, etc., in a simple way satisfying the customs and habits of the people. In providing houses for Harijans, we shall keep in view the abolition of cheries once for all.

(3) *Village Education.*—We are committed to the policy of Basic Education. It is not merely a craft centred education, but an education which shall be imparted to all the children, making them fit into rural homes. For example, when a boy leaves the school after seven years, he shall be a better farmer than his parent or a better potter or carpenter, etc., while he is also literate without the possibility of reverting to illiteracy.

Adult literacy and rural libraries form part of this. The teacher or the headmaster shall himself become good farmer, etc. The school and the teacher shall be the intellectual centre of the village.

(4) *Village organization.*—(*a*) Under this, we plan for a co-operative society which shall function for co-ordinating the several activities. It shall give credit, supply the seeds, implements, manure, etc., to the villager, collect his produce, measure out to the villager what he needs, market them for him, develop co-operative farming where there is too much of fragmentation. In short, it will completely eliminate or take the place of the middleman who has so much exploited the villager hitherto.

(*b*) *The Village Panchayat.*—We have to develop or build up under the guidance of "Grama Sevakhs", a sense of responsibility in the villager to look after his own needs and administer them. When we have built up the village to a position of self-sufficiency, the panchayat should be able to carry them on and even improve on them. I would even go to the extent of allowing them to collect the revenue and even a certain amount of policing. There should be a kind of dual control to prevent abuses. This control shall be that on items of expenditure and administration; there shall be a concurrence of the panchayat board on the one side and of a Government machinery on the other side.

In addition to a co-operative society and panchayat, we should also have Grama Seva Sang—a non-official voluntary body which can help the other two institutions.

The ultimate aim of village organization is self-sufficiency in food, clothing and other major needs of village life as far as possible, so that self-reliance and self-dependence may become the foundation of village life. We shall not forget the most neglected item, i.e., village culture, such as folk songs, artistic handicrafts, village festivals, etc.

One who listens to the above will feel whether it is possible ever to achieve these aims. I am often told that we cannot do any of these. It is all ideals and talk only. I concede that the task is colossal and the human agency that has to take it up is frail. But I turn back and ask: "Shall we give room to despair and give up our attempts? Then what shall be the result?" Certainly our country will be heading towards a fall. We are all convinced that unless the villages are built up or regenerated, we cannot hope to progress. If the villages are strong, contented, healthy, prosperous, then, the country also is prosperous. So we have to go forward in spite of failures—there is no other choice.

I always tell friends that it is "Better to have attempted and failed than never to have attempted." Failures are not merely failures. Our successes are generally built on our experience of failures. I also appeal to the public, knowing the magnitude of the work and knowing its difficulties, to be patient. There are enough sincere men still in our country who are putting their shoulders to the work and we shall have the results. Destruction is quick work, but building is hard and laborious.

To achieve effective results, we have to train workers. So, to satisfy the public, we are doing some work in all firkas. We are putting our hand to building up a training centre at Kallupatti in Tirumangalam firka and at Dendalur in the Andhra. One of these will start in September and we are selecting a staff of tried workers for this work.

This training centre will have 30 to 40 acres of agricultural land. There will be an agricultural unit, a health unit, an animal husbandry unit, a basic training school, a co-operative society, an engineering department—all integrated into the farm, and the trainees will be taught practical work in the farm with the guidance of the staff of the units and they will also work in the surrounding villages. The experience they gain here will be utilized in their sphere of work. As we take up the surrounding firkas, this centre, which shall begin as a Firka Centre, will become the Taluk Centre, then of the Division and then the District Centre. When this ideal is reached, it is the town that shall come to the village. This scheme stands or falls—all depends upon the available human material and we shall hope for the better.

—*By courtesy, A.I.R., Madras.*

BASIC EDUCATION

M. ARUNACHALAM, M.A.; *Secretary, Tamil-Nad Basic Education Society, Chidambaram*

Much of the criticism against Basic Education is traceable to an imperfect understanding of its fundamentals. During the British period, education was so moulded as to suit the ends of the rulers. In an independent India education has to be shaped to promote national interest. Hence it is inevitable that the system of education should undergo a transformation with the emergence of the country into independence. Basic Education is particularly suited to the needs of this country. The article throws a flood of light on the different aspects of this system of education.

The goal, which Gandhiji set before himself in every one of his activities, was Complete Independence. According to him, Complete Independence will be complete only to the extent of our approach in practice to Truth and Non-violence; it meant the independence of every unit, not only the political but also the economic independence of the humblest, the lowliest and the lost, without any distinction of race, colour or creed. The Constructive Programme was therefore conceived by him as the construction of that Purna Swaraj.

He attached the greatest importance to Basic Education and said that all the other items of his Constructive Programme were comparable to the various rivers, mighty and broad, that flowed into the big ocean of Basic Education. We can realize the truth of this claim if we understand what this system signifies.

Education should always aim at the harmonious development of the body, mind and soul of the young men and women of the nation. It should draw out all that is best in the child, explore his potentialities and lead him on towards the making of the maximum integrated personality in him.

Unfortunately, nowhere is education proceeding on these lines. Illiteracy in India is notorious. But undue emphasis on literacy has resulted in the total neglect of the spirit of development and growth which should pervade the educational system in any country. Literacy is indeed necessary, but literacy is not the end of education nor is it even the beginning. Literary education in India has failed to draw out expression in the child in any form. Normally any child should use his limbs well and therefore should be able to draw freely and well. He should be able to express himself joyfully in singing. Play and games should be sources of immense pleasure in any healthy child. But no child in our schools is able to draw, much less, find pleasure in drawing; similarly in singing and playing and in any useful activity.

Gandhiji, therefore, says that the written word, that is to say, books,

lectures and examinations, which has been the medium of instruction so long, should now give place to something more real, more tangible, more purposeful and, in short, more healthy and joyful. Work is the rule of life and so it should form the basis or the medium of instruction in the new education calculated to rebuild the nation.

Something like this has, no doubt, been recognized by thinking educationists of the past. Some sort of manual training has been introduced progressively in the schools and the motto 'Work is Worship' has been displayed over the portals of the educational institutions. Constructive reforms stopped there. We should note that this manual training did not have any objective. In other words, the teachers and pupils were under no obligation to produce anything of economic importance and so this kind of physical activity in schools did not form an integral part of their academic life.

In the Gandhian system, there is no work except purposeful activity or productive work. Things produced must have an economic value. Production here does not mean competition between groups or in the market, but co-operation towards satisfying some common and primary need. The primary needs are simply food, clothing and shelter and any work that goes to satisfy any of these needs is called a craft or a basic craft.

Another serious defect in the present system of education is that it is divorced from life and reality. The student of mathematics does not know anything about the measurement of his fields. The agricultural graduate knows next to nothing about the crops produced in his village and their irrigation. The boy crams the geography of Lapland and the history of Hungary but does not know that there is a history and there is a geography for his own Cauvery. He knows all about the wars of Roses but does not know anything about the various operations and connected floral symbols mentioned in his own classics. Basic Education primarily aims at eliminating this divorce between education and life and has as its centres, the physical and social environments of the child. These two and the chosen basic craft are the three centres of education for the child. It should be clearly understood that craft is no end in itself, but is an important centre of education in the sense that it draws out all that is best in the child physically, mentally and spiritually. The manual labour involved in the work of spinning and weaving gives the best physical development to the child. Attention to the quality and quantity of work done develops the child's brain and, when he does work, he feels one with the toiling millions of the country. When we introduce any purposeful activity or craft as one of the centres of education, it naturally leads on to the all round growth of the body, mind and spirit of the child, so necessary for the development and formation of the child's natural personality.

What is Basic Education

Now that we are living in a Free India, it is superfluous to say that all education should be through the mother tongue and that an elementary knowledge of Hindustani should be imparted to the pupils. No one need now fear, through narrow provincialism, that any Indian language will suffer because of the introduction of Hindustani. The child learns all subjects in the Basic School through the mother tongue and, when he passes out from the seventh grade in the Basic School, his knowledge and proficiency in his language and literature will be living and soulful. Lietrature will be a source of joy and inspiration to him. In these circumstances, Hindustani will be only a hand-maid, qualifying him for the genuine citizenship of Free India.

Basic Education is a continuous course of a period of seven years. The child of seven is trained in this system up to his fourteenth year in the seven grades. According to Gandhiji the whole course is an integral unit and cannot be bifurcated under any circumstances. The Basic School boy, when compared to the ordinary Matriculate, will be able to take better interest in life, tackle life's problems ably and successfully, and, in short, be able to live life responsibly and well. Normally the young man who comes out of school feels no responsibility towards his home, his village community and the wider public. The Basic School boy will be a happy contrast.

Education has so long been in this country only the privileged luxury of the masses. Gandhiji's aim was to make it the *birth right of the masses*. To-day education in schools and colleges is very costly and any child that cannot spend a few hundred rupees annually cannot hope to get through the school course. The pre-war daily income of the average Indian was only two annas and so the millions of the masses of India can never hope to get any benefit out of the existing schools. The masses have been toiling and toiling for generations, while the leisured classes enjoyed all the benefits from public funds which simply signify the toil of the millions. This exploitation has to stop. Otherwise Independence sounds hollow.

Basic Education as visualized by Gandhiji will be the education not only of the few moneyed classes but of the teeming millions. Children find school work, both craft work and study, a source of joy. The craft work results in the production of something of an economic value and this value is expected to cover at least the salary of the class teacher. Working on these lines, an average Basic School will become self-supporting at least on a future date. And so education need no longer be thought of as costly. Real education will reach the masses. Illiteracy and ignorance will both be wiped out. Another point in the craft work of the school is the emphasis laid on co-operative production and community living. This will in turn remove the competitive spirit and put the Indian community on an entirely different footing.

A Spearhead of Social Revolution

Gandhiji's Basic Education Scheme is thus conceived as the spearhead of a silent social revolution. He never preaches socialism but always practises at least an ounce of it. The working of the various institutions, such as the A.I.S.A., founded by him, is an example of his socialism in practice. Everyone has to work and work co-operatively to produce something for himself and for others. He benefits from that work to the extent that he works. Basic Education seeks to provide all these and to eradicate the present social insecurity, the poisoned relationship between the classes and the masses and the causes for the progressive decay of our villages. It seeks to establish a just and equitable social order in which there is no unnatural division between the haves and have-nots. Everyone obtains for himself conditions for a satisfactory living in the shape of not only wages but also education. Everyone discharges his duties and exercises his rights with full consciousness.

Basic Education seeks to do all these silently and peacefully, through non-violence, and that is the contribution which Gandhiji has made to the cause of Indian freedom as well as of education.

(*Continued on page* 24)

GOVERNOR-GENERAL IN MADRAS

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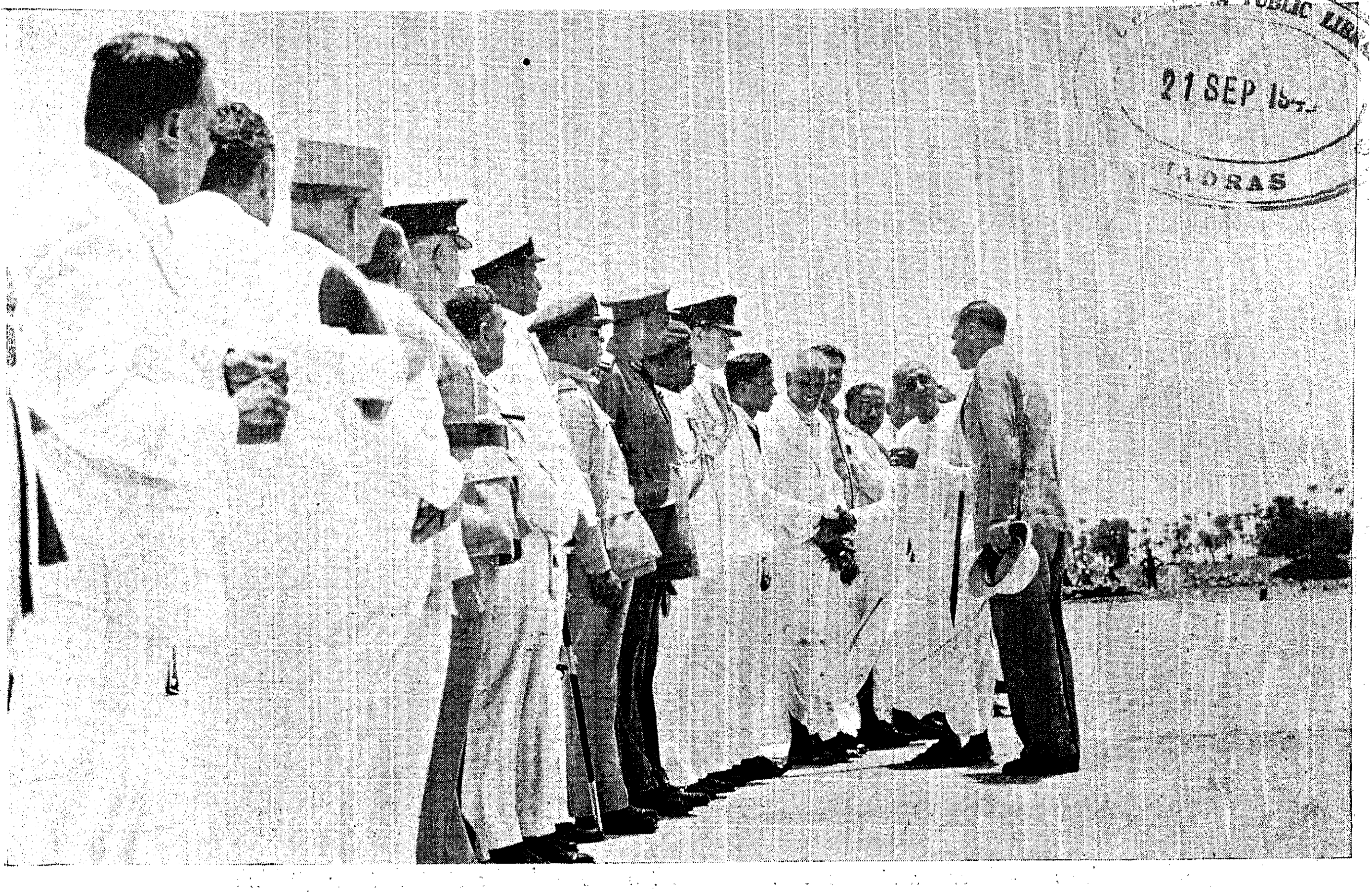
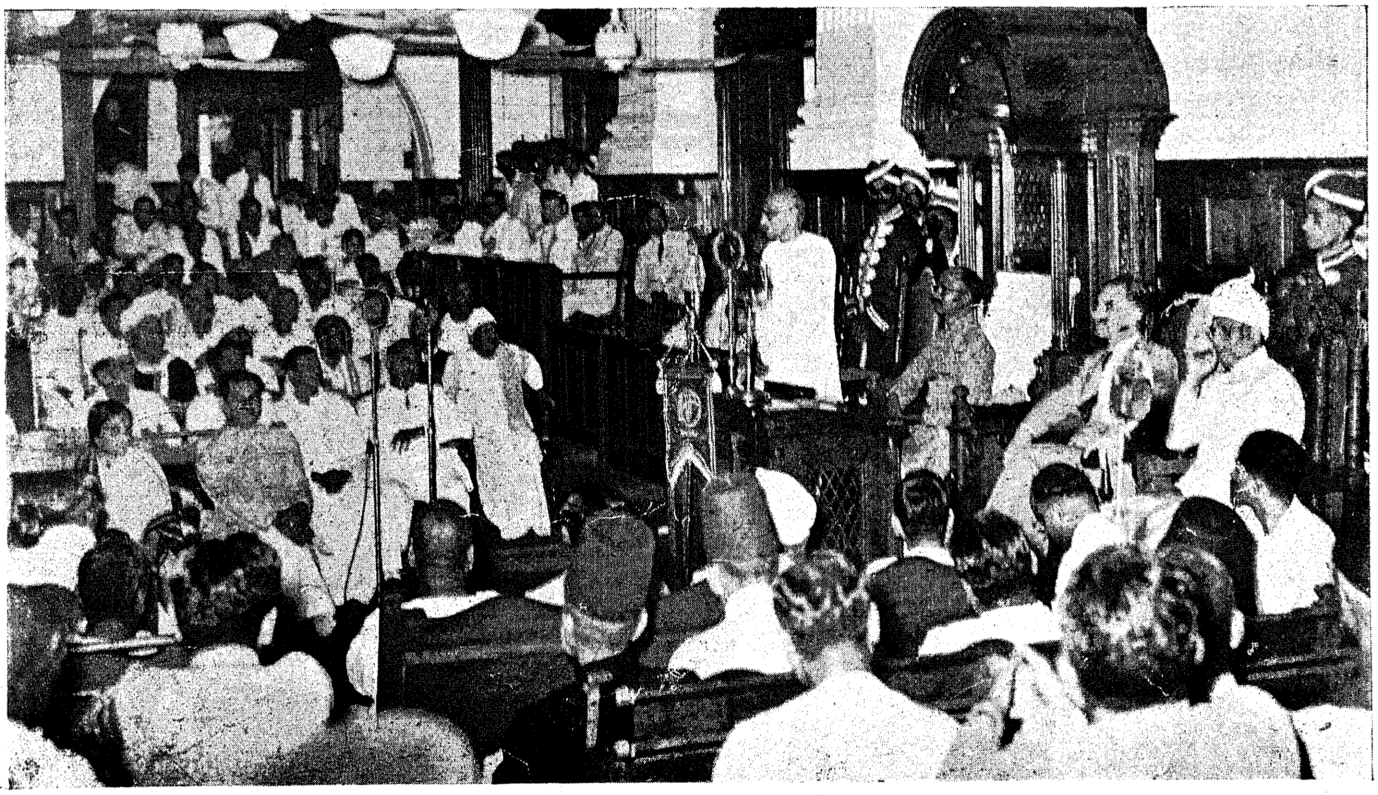
MADRAS

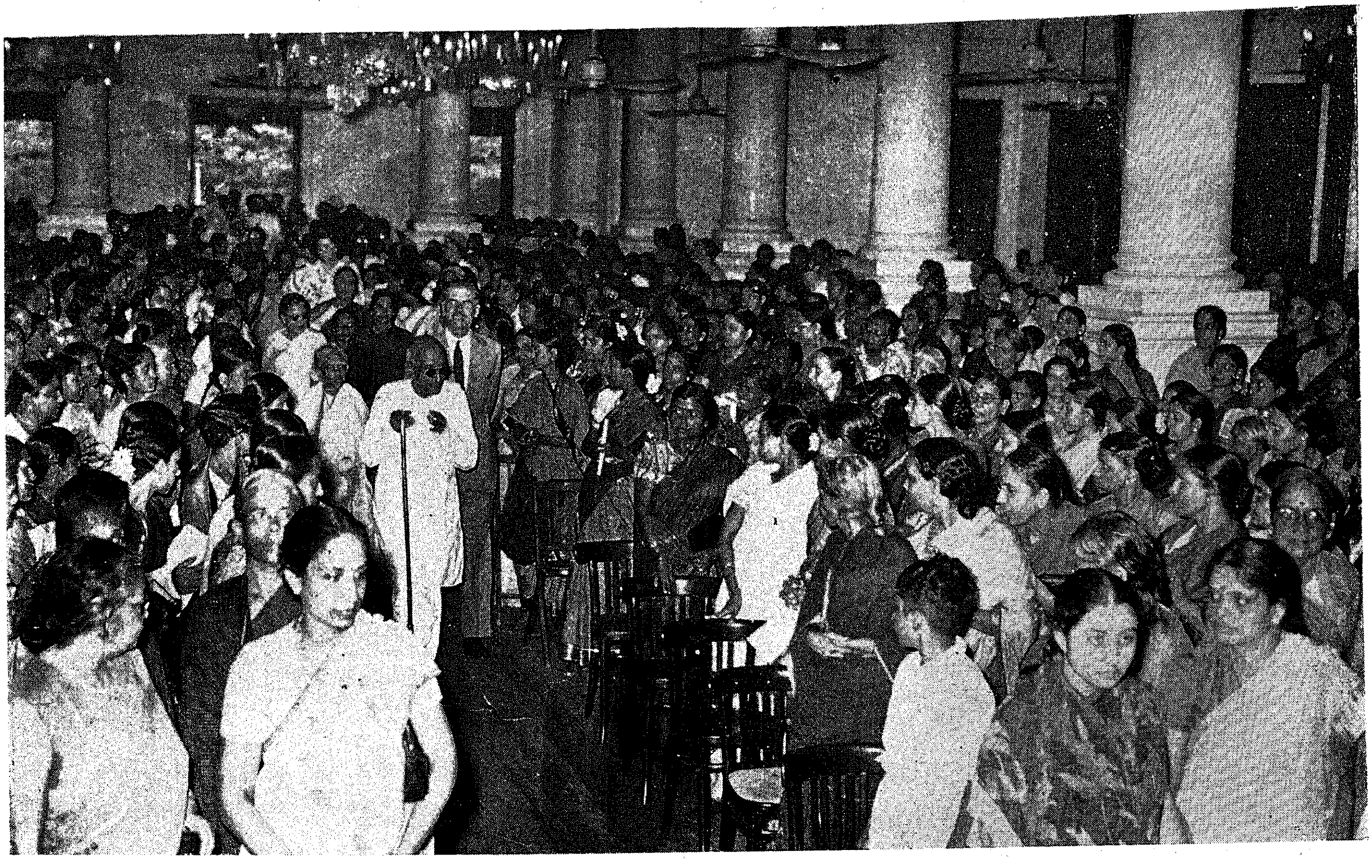


The Ministers are being introduced to His Excellency the Governor-General on arrival



The Governor-General at the Assembly Chamber in connection with the unveiling of the portrait of Mahatmaji

WELCOME TO THE GOVERNOR-GENERAL



Governor-General arrives to address the Indian Women's Association at Rajaji Hall

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His Excellency is receiving the address at the Rajaji Hall

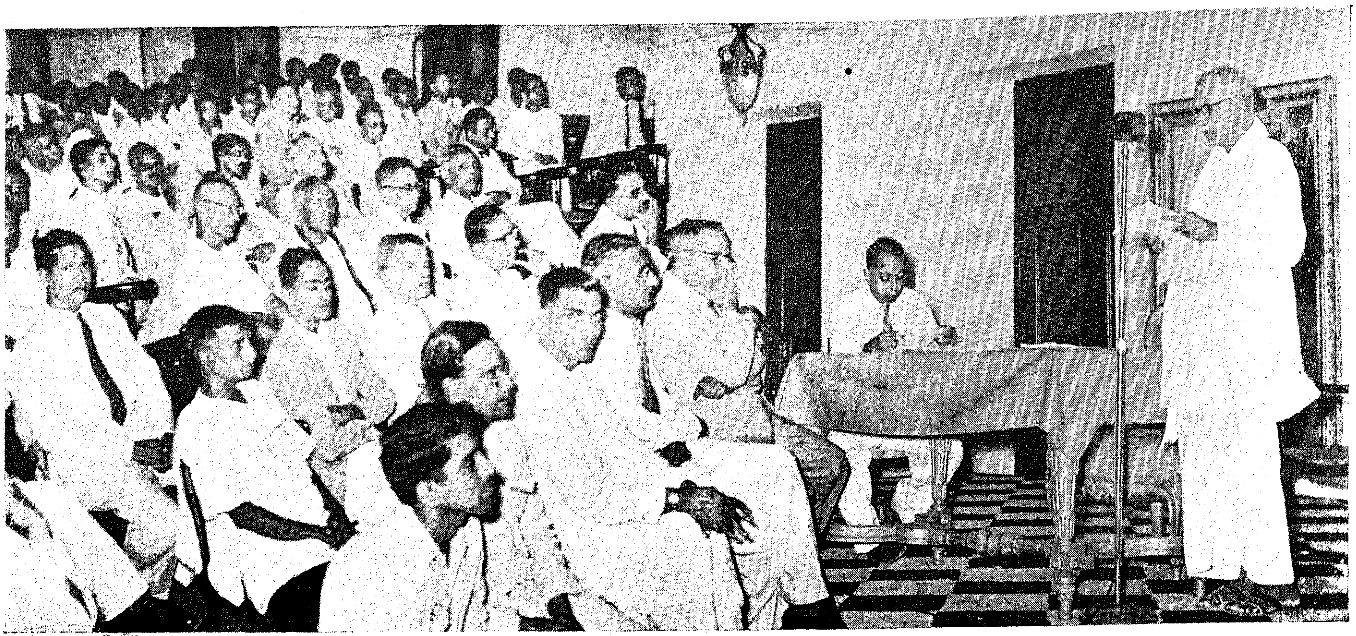
GOVERNOR-GENERAL HAD A CROWDED PROGRAMME

Governor-General at the lunch given by the Government of Madras

21 SEP [illegible]

Guard of honour presented by the U.O.T.C. at the Madras University Grounds

SEARCHLIGHT ON DEVELOPMENTAL ACTIVITIES



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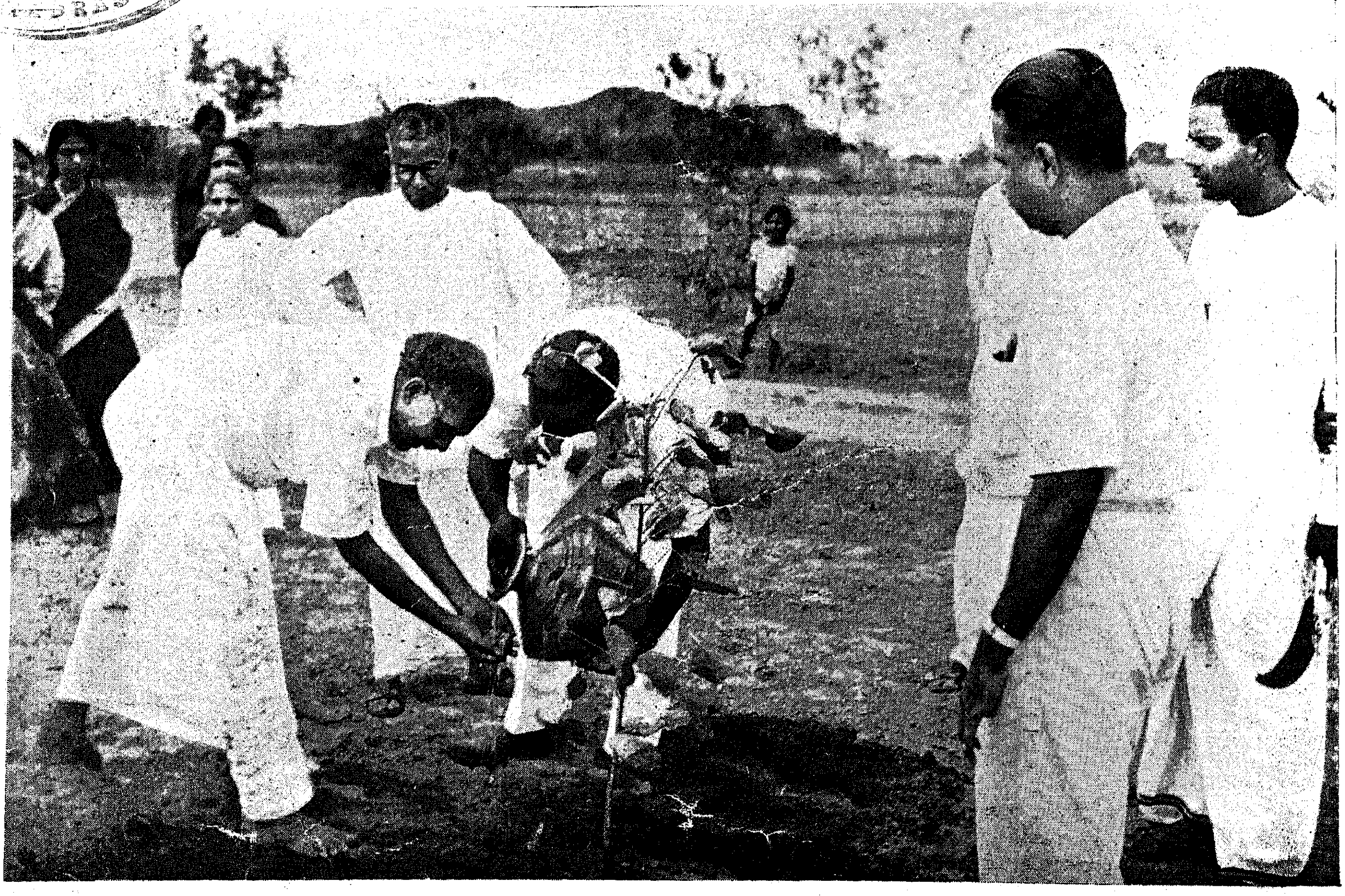
Hon'ble Premier speaking at the inauguration of the Horticultural classes



Tree planting campaign—Hon'ble Sri Madhava Menon is seen planting a tree in a farm near Tambaram. Hon'ble Bakthavatsalam is also in the picture

EDUCATIONAL REORGANIZATION

SEARCHLIGHT ON DIFFERENT ASPECTS

21 SEP

It is an axiomatic truth that the educational system of any country should be a reflection of its environments. The system of education which was obtained in pre-British period was different from that which was in vogue during the British period. Now that India is politically free, it is imperative that the system of education should be so moulded as to advance the cause of Free India. Hence the reorganization of the educational system is only a logical corollary to the evolution of a new dispensation of things. The lines of reorganization have however been the subject of criticisms from some quarters. Criticism generally arises from either a faulty or an imperfect perception of things. Recently however the different aspects of the educational system were discussed in the course of a series of broadcasts by personalities who are specially competent to talk on the subject. This series has covered most of the important points connected with the educational system. The series began with one on the "Medium of Instruction" by the Hon'ble Minister for Education and was followed by another on "Educational Reforms: Social Studies" by Mr C. D. S. Chetty. Mr. Santhanakrishnan Naidu talked on "Educational Reforms with reference to its technological aspects" and Mr. P. M. Joseph spoke on "Physical Education." Mr. Kuruvilla Jacob dealt with "Modern Aids to Education" while Miss A. Hellier discussed "Educational Reforms with reference to the Arts". The broadcasts were organized by All-India Radio, Madras. Extracts from the broadcasts are given below.

MEDIUM OF INSTRUCTION

By HON. SRI T. S. AVINASHILINGAM CHETTIAR, *Minister for Education.*

The problem of medium of instruction is peculiar to India. Normally, in other countries no such question arises. In those countries, it is presumed, the language of the country will be the medium of instruction. But till recently, the medium of instruction in our schools was English and even now, it is so in our colleges. Our foreign rulers wanted people who can converse with them in their own language so that these young men who are educated in English may be helpful to them in ruling the country. These opportunities of employment that were confined to people who knew English made people give an added importance to that language. For these and other reasons, it was considered necessary that the medium of English should be adopted in our schools also.

Now after freedom has been won, we have to re-think of education and about our educational problem. We have to consider the type of education that we have to adopt and along with it, also consider the medium through which we have to give education in our schools and colleges.

Certain difficulties have been mentioned in the way of introducing the regional language as the medium of instruction. It has been said that the regional languages do not lend themselves to the teaching of higher knowledge in the various sciences as the technical terms necessary for teaching those subjects are not available in those languages. It has also been pointed out that English is an international language and as such, should be conserved. The first is a real objection and must be met. The second suggestion that has been made that English is an international language and so should be cultivated in India is also an important fact for consideration. The Conference of Education Ministers and Vice-Chancellors solved this problem by deciding that the technical terms being international in character may be adopted in our own languages.

With regard to the learning of English, now that the domination of England over India is over, we can dispassionately consider the place that English should have in our curricula in schools and colleges. It cannot be gainsaid that it is of international importance. English and French are the languages that are used in the UNESCO and in international gatherings. It is an advantage to us that we should know at least one of the international languages to be useful to our students, merchants and diplomats when they go to foreign countries.

Suggestions have been made that Hindi should take the place of English and should become the medium of instruction in our schools and colleges. We have great respect for Hindi. It is going to become the national language of India. That a knowledge of Hindi is essential to many of us cannot be over-emphasized and it is for that reason that orders have been issued by our Government that Hindi should be compulsorily provided for in all high schools. But these considerations should not cloud the issues. It is unfortunately true that Hindi is a language not familiar to the large masses of the people in this part of the country. Imposition of this language as a medium of expression and instruction in schools may have the same bad effects as the medium of English and will stunt the growth of our people. And so, while we have great respect for Hindi and while we want all our children to learn Hindi, the medium of instruction should be the regional language. This will, in the long run, develop our languages and enable even the common man and woman to get the highest knowledge through the only language with which they are familiar. And it is for that reason that the Educational Conference of Ministers and Vice-Chancellors decided that the medium of instruction in schools and colleges should be the regional languages and this has been accepted by the Government of India as well as by Provincial Governments.

SOCIAL STUDIES

By MR. C. D. S. CHETTY, *Retired. Deputy Director of Public Instruction, Madras.*

Boys and girls have been reading all along almost from the beginning of their scholastic career two subjects, namely, History and Geography. Civics used to find a place years ago. But it was dropped for the excellent reason that the English text book was too difficult to be negotiated even at the Fifth Form level. The changes effected now are the abolition of History and Geography as two separate entities deserving to be studied as such in a scheme of Liberal National Education; and the treatment of selected aspects of these and Civics as one homogenous whole under the name and style of "Social Studies". Accordingly, a syllabus has been drawn up for the six years of secondary school course to be done at the rate of four periods a week.

To many of the pupils the secondary School is the highest, they could reach and the training here should, therefore, be such as would unfold to them part at least of the vast treasures of man's rich experience in emancipating humanity from the shackels which bound it in the past and which continue to bind it even now. Not that much could be done by the pupils at this stage but is it not something if on a day of rain and thunders we could see the sun even for a passing minute? Side by side it should be possible for the pupils to become acquainted with the ideals of man in other lands, the sufferings and tribulations he underwent and undergoes even now in the pursuit of these and his joys and successes.

Similarly the study of Geography can and should expand our horizan in a remarkable manner, while at the same time making us realize the essential inter-dependence of each nation or country on the rest.

The general object of the present reorganization is to make secondary education more efficient, practical and useful. The objectives of social studies have been defined as development, in the middle schools, of a broad human interest in the progress of mankind in general and of India in particular, and as helping pupils in the high schools, to understand the story of modern civilization and appreciate how the world to-day is the result of development through ages. Now, these objectives are as good as any one could formulate and they have the merit of being comprehensive and elastic.

Coming to the syllabus itself in so far as it sets out deliberately to train the senses, it is all to the good. Not only will social activities stimulate and vivify educational activity, they will also provide opportunities for children to break new ground; they will enrich the life of the school community and develop the personality of the child.

In passing it may be noted that even in America, American History and European History are no strangers in secondary schools. Further it should not look as though there is any attempt at re-shaping past history. Conducted tours in history as elsewhere leave the mind with a sense of frustration. Let us do all we can with our future. The past we should learn as a whole; as a civilization of places and slums, of the lords and the serfs, of the castemen and the casteless, of the Upanishads and the mariamman, not in deed to emphasize the contrast but to understand the problem as a whole in all its magnitude. You cannot cross the Ganges in the same way as you do your backyard canal on a summer day.

CRAFTS AND TECHNOLOGICAL COURSES

By MR. T. P. SANTHANAKRISHNA NAIDU, *Special Officer for the reorganization of Secondary Education, Directorate of Public Instruction.*

From the point of view of the ducator, it is becoming more and more widely and generally accepted that academic instruction divorced from the realities of life, is not the method and process of real education. The educator and the parent alike are thus agreed about seeking to make education fully co-related to life and thorougly practical in its methods.

At the earliest stage, the primary or basic stage, education through purposive activity has become an accepted principle in all countries of the world. If this principle has not been translated into practice in India as widely as it has been in other countries, the reason is probably that enough training and guidance has not been given to the average teacher in the practice of this principle and that the range of activities was not sufficiently explored until the Zakir-Hussain Committee made its first report in 1937 and what was then known as the Wardha Scheme of Education was published.

Such a system of education meets the need of the child for concrete activities, both corporate or social and individual, and gives him a sense of pleasure which rarely comes with formal lessons alone for a normal child craves for activity. The child's progress in his productive capacity in the selected craft gives him a sense of achievement, and the product of his labours, being concrete and immediate, fulfils his creative urge. The processes of the learning and the practice of the craft train his judgment and sense of proportion in a most practical way. At the same time, the social activities of the basic school raise him from the individual and egoistic plane to partnership in a well-ordered group or community. And finally the generalization and systematization of experience through formal studies complete the process of harmonious and all-round development of the child. Craft training thus provides a most valuable basis of education during the first eight years, from the age of 6 to 14, of the child's school life. It supplies that practical aspect which education at this stage lacked in the past and gives reality to the social activities which form the human aspect of education. And not only does the child live a full and satisfying life at school, but the parent is also satisfied that schooling does not mean depriving the child of opportunities of developing manual skill and native qualities of observation and reasoning.

In the new scheme of reorganization of secondary education, craft-training has a chief place during the first three years of the course; and just as all teaching at the basic stage is craft-centred, the teaching at the early secondary stage is to be craft-correlated. In a sense this is an attempt to approach as nearly as possible the senior basic stage; and craft-training and other activities fulfil the same purpose of harmonious development of their physical, mental and civic or social qualities.

At the senior secondary or high school stage, the scheme of reorganization provides for different types of courses. Besides these diversified high school courses, the need for Trade Schools after the lower secondary or senior basic stage has also been recognized.

The main purpose of these Trade Schools would be to fit pupils in two or three or four years to earn a living by becoming trained workmen capable of working on their own or of being employed profitably by others. In these schools the pupils will be definitely prepared for entry into specific occupations. The courses may be arranged with full-time classwork or part-time day classes or evening classes or on the sandwich system. These schools may be conducted on the premises of Polytechnic Institutions or they may be attached to factories or farms or they may be entirely separate institutions. Some of the subjects that may be taught in the Trade Schools are : (For boys) Engineering, building, carriage and motor-body building, furniture-making wood-carving, printing and book binding, photography, silver and other metal work, professional cookery, musical instrument making, tailoring, manufacture of rubber goods, boots and shoes, (for girls) dress making, embroidery, photography, upholstery, cookery and homecraft.

The diversified high school courses are, as at present contemplated, of four kinds, one of which is the academic course. As definitely and directly as the Trade School prepares the pupil for entry into a specific occupation, the academic course prepares the pupil definitely for the university; and whether the pupil joins the university or not, it seeks to give a general cultural education. The other three kinds are the Technical or Pre-technological, the Commercial or Secretarial, and the Aesthetic and Domestic courses. Of these, the first comes within the scope of this talk.

The Technical or Pre-technological courses offer a more or less alternative type of education to pupils who can benefit most by practical activities. The technical courses aim to train the pupils to enter Polytechnics, and are meant for the pupils with higher ambitions than the Trade School. To such pupils two paths of higher technological studies are open, one of which leads him through the academic course to the university and thence to the Technological courses provided by the University and the other leads him from the Technical or Pre-technological high school course directly to the Polytechnic. If the industrialisation of the country proceeds apace, the later pupil may be in a better position at the end of the five or six years (three years' Technical High School and two or three years' Polytechnic) than his counterpart who has chosen the academic path and who even at the end of the high school will still have 6 to 7 years' university studies to complete his Technological or Engineering course.

It should here be remembered that the Technical or Pre-Technological High School course can only prepare the pupil for Technological Education, the proper place for which is the Polytechnic; and the Polytechnics are expected to provide courses of instruction in subjects which may be grouped under four heads, viz., (1) Engineering (Civil), Mechanical, Electrical, Automobile, Radio, etc., (2) Chemical Technology, (3) Textile Technology and (4) Agriculture.

PHYSICAL EDUCATION

By MR. P. M. JOSEPH, *Principal, Y.M.C.A. College of Physical Education, Madras.*

Physical Education has been receiving marked attention in recent years. Health surveys of different countries showed that India has got the poorest standard of health in the World. The greatest stimulus to physical education, in this country, came from the hope that it could make our people a physically fitter and sturdier people.

The modern conception of physical education, however, is not limited to health. To understand this one must examine the nature of the child. It used to be thought that man was composed of three parts—body, mind and spirit. Many of us still think so and, properly understood, this distinction has some advantages. But we shall be making a big mistake if we compartmentalize man into parts and then attempt to teach him and train him in parts—his body through exercises, his mind through intellectual pursuits and his soul through spiritual practices. Man, we must realise, cannot be divided into parts. The boy who reports on the playground does not bring there just his body to be exercised and developed, leaving his mind and soul behind. In the classroom when he studies arithmetic or the languages he cannot cast off his body. He is indivisible. He must be thought of and cared for as a whole personality. When he plays football he does not do this with his legs alone. He has to use his mental qualities. He has to be alert to see where his team-mates are, what openings develop and which way the opponents are likely to move. A group of girls doing a folk dance, like Kolattam, while moving their bodies vigorously and gracefully, have to be alert about the change in the rhythm of the music and the change in the step. They get a sense of exhilaration and happiness coming from the rhythm and swing of their bodies expressive perhaps of feelings of emotion. Football and folk dances are physical education activities. Physical Education then, while it contributes to bodily vigour and development, is not confined to these. Inasmuch as every one works as whole individuals and not in compartmentalized divisions. Physical education has contributions to make in the development of the whole individual. Physical Education then is a phase of education and is not only just a way of acquiring big muscle or a big chest. The Committee that revised the syllabus of Physical Education to orient it with the re-organized scheme of Secondary Education in Madras presents the position in clear terms. This is what they say :

"Physical Education is that aspect of education in which the body is the primary tool. Being a part of the whole educational scheme, the aim of physical education also is education—education of the body and education through the body. A well organized programme of individual and group bodily activities under efficient leadership results in health and physical fitness, neuro-muscular co-ordination and physical alertness ; and thus the education of the body takes place. At the same time through the same activities the mind is further educated. Quick thinking, ready-response, mental poise and alertness are some of the results on the mental side. And the development of character is no less

in the curriculum. Sportsmanship in its fullest connotation takes its roots in the activities of the physical education programme."

Now let us examine the place given to physical education in the reorganized scheme of Secondary education. Three periods per week are alloted to the lower forms while only two periods per week are given for the higher forms. The standard that is accepted as essential in other countries is one period of physical education every day. We fall short of this very badly. A child is entitled to an hour of activity and play during the course of a dull day of quiet sitting and much reading and listening. He needs this to make him feel that the school is an enjoyable place. Schools must be enjoyable places. He also needs this for his organic growth and development. Physiologists state that a growing child needs several hours of big muscle activities every day. Mind you it is every day and not thrice a week or twice a week. Some justify this arrangement saying that boys can participate in games of their choice during the after school hours—namely, during the time after the school is dismissed. When the choice is left to the pupils the danger is that boys who need it most may keep out of it or choose the wrong activity because of their poor skills and frail.

Health education should be well co-ordinated with Physical Education. Standards of physical skills and achievements should be set up and pupils expected to come up to these standards. Passing in a physical education test should be considered just as important as passing the examination in and academic subject.

MODERN AIDS TO EDUCATION

By MR. K. KURUVILLA JACOB, *Headmaster, Madras Christian College High School, Madras.*

One of the defects of our Secondary Schools has been that the education imparted is bookish. The teaching consists mainly of oral instructions, dictation of notes and reading of books. The education is narrow and uninteresting with very little contact with real life. In the scheme of re-organization of Secondary Education a serious effort has been made to correct this. Education is to include a large variety of activities including a craft and the schools are encouraged to use visual, auditory and other aids to make learning real and lasting.

Expressions such as "visual education", "visual aids", "audio-visual aids" and "visual-sensory aids" are of recent origin but the method involved is very very old. Primitive man learned to convey his thoughts by signs, gestures, facial expressions and crude imitations long before he developed a vocabulary with which to express them orally. Primitive youth learned to hunt, fish, swim and protect themselves from enemies and weather by observation and imitation. Learning through the senses is the natural and simple way of learning.

We express or convey our ideas through oral or written language. The words that we use are symbols of things we have experienced. The person to whom we talk understands us because he has had the experince which the symbol, i.e., the words that we use suggest.

This is a problem which all teacher must constantly remember. "Verbalism is at best an indirect method of presentation. A great deal of loss is bound to occur."

When a pupil sees, hears, touches, smells his experiences are direct, concrete and more or less permanent. Therefore the natural and easy method of instruction is through sensory experience. This is the reason why emphasis is made these days on education through craft and activities so that the impressions that the pupils get may be first-hand, clear cut, accurate and meaningful.

The motion picture or the cinema is now recognised as one of the most powerful factors in the out-of-school education both of children and adults. Shortly after the First World War there was considerable interest in the use of the motion picture in the class room; but there were very few films available and it took nearly ten years for suitable class rooms films to be prepared. Then came the more convenient 16 m.m. films which were at the same time non-flamable. Projectors were improved and simplified and films of a wide variety of educational topics were made. During the World War Two, the 16 m.m. sound projectors made rapid progress and they were used for the training of soldiers as well as for their entertainment.

The possibilities of the motion picture are very great. They can bring to the class room, scenes of past events, scenes of distant places, which one cannot hope to see otherwise.

The use of the motion pictures in the schools is only at the early stages in this Province. Most of the schools do not have projectors and so they have to get the help of some professsional exhibitors. This is not a very convenient arrangement, both because of the cost and also because of the dependence on an external agency. A more serious problem is the lack of a good film library. In all countries where visual education is encouraged the first step taken has been the building up of film libraries. For the progress of visual education in this Province it is essential that the Government should make arrangements for a central library in Madras with branches in all districts. It is desirable also that that the Government should have some projectors to be loaned to schools. If this is properly planned, the library can be made self-supporting as the schools certainly can pay reasonable hiring charges.

Like the cinema, the radio, has become a powerful influence in the life of the people and it can be used as an aid to education. The radio has the drawback that the appeal has to be through words (except of course when it is a programme of music) but it has the thrill of being first-hand, authentic and immediate. The listener is really present, he "sets in" at the inauguration of the Independence, or the Test Match or at a musical concert.

Radio lessons in schools have in addition to the instructional value the importance of helping pupils to cultivate the habit of listening to the radio as a leisure time activity. For the cultural progress of the individual and the Society this habit is of great value. This does not mean the switching on of the radio all the time as is sometimes done. Children should be trained in wise selection of programme, in judgment and discrimination.

One device that not only provides a natural setting for teaching discriminately but also a natural setting for teaching oral and written composition and also the study of certain topics is the imitative broadcast. One group plans, prepares and rehearses

ts programme and then during the class period braodcasts it from another room to the remainder of the class. At the end of the programme the group returns to the class room for a general discussion on the merits and weaknesses of the broadcast.

Radio clubs can be formed in schools, small groups around teachers or senior boys who are interested in the radio. Some of the possible activities for a club are (*a*) Discussion of radio programme, (*b*) study of radio mechanism and even construction of sets, (*c*) trips to broadcasting studio and participation in programmes if invited, (*d*) visits from Radio officials, technicians and artists. Such clubs have great possibilities and can be started without much difficulty.

In the reorganization of education it has been felt by educationists all over the World, that if education is to be natural, interesting, vital and lasting, it should not depend on verbal instructions alone, but that the fullest use should be made of activities and audio-visual aids.

THE ARTS

By MISS A. S. HELLIER, *Principal, Gnanodaya Training School, St. Thomas Mount.*

By arts we mean such subjects as Music and Painting. What is their function in our education ? We may call them Aesthetics to use the name given to one of the bifurcated courses in the new scheme for secondary education.

Let us enumerate the school subjects that can be gathered under the heading of aesthetics. There is music, both instrumental and vocal and we can include the solo instruction of the individual pupil and class singing or the training of a school orchestra. There is dancing in its various forms, the classical dancing of India, lately become so popular with individuals and groups, folk dancing such as Kummi, Kolattam or the Manipuri dances of the North or folkdances of other countries. Even the traditional action songs of the little ones belong to this category. Dramatics, the performance of plays by school pupils, can be included. And then there are the visual arts, drawing, painting, modelling and such artcrafts as embroidery and line cutting and wood carving. Art appreciation and musical appreciation would also come under this heading.

When a pupil is anxious to learn something and enjoy it, he pays close attention and obeys orders promptly, tries his utmost to improve and learns the self-control necessary to do what is required. If he has no interest in the subject, he is slack and develops habits of laziness and inattention. In modern education we try to enlist the pupil's willing co-operation in many sides of his education and then train him by requiring a high standard of achievement that demands these qualities. A pupil has to practise long hours at musical instruments and usually does it willingly. When a group performance is given in singing, dancing or acting, a great deal of intelligent co-operation is demanded as well. We are so used to seeing children give performances of Kummi or classical dancing at school functions that we sometimes forget what a high degree of skill is required. It is only achieved by long practise willingly undertaken by teacher and pupils, when the level of attention and effort on the part of both is far above what is usually given in class, because both teachers and pupils enjoy the preparation. They also of course enjoy the appreciation of the audience. This too is a part of the reward of aesthetics.

Then let us turn to art in the narrower sense, to drawing, painting and modelling. This too can be a joy to the pupil in primary and secondary school. Here also the average child can acquire sufficient proficiency to be happy and absorbed and find an outlet for his personality. During the last fifteen years, great changes have been made in art teaching in the West. It has become more truly education, more fitted to the needs of the average school pupil. Instead of attempting to train pupils to great technical proficiency in pencil drawing, perspective and object drawing, the aim is to allow the child to express himself freely with paint. Although his pictures may not be correct and realistic, they are often artistic, expressing qualities of emotion, harmony and loving observation that can truly be called art, i.e. Child Art. It is amazing to see what children will do when given the chance. They draw and paint most interesting pictures, often quite large, of scenes from daily life and from imagination. In these they draw the aspect of the scene that appeals to them. Boys will concentrate on motors, girls on figures wearing jewellery and beautiful saris. Independ nce Day, a School Expedition, Sports Day, a religious festival, all will find their place among the products of the art class. Children draw and paint interesting patterns, they do original line black prints. They paint murals on the walls, model and paint clay figures and puppets, construct stage scenery and costumes, do ornamental needlework, amateur pottery, make painted covers for their books, carve wood and soft stone, construct models to illustrate history and geography lessons. All these occur in the art work of secondary schools conducted on modern lines. More has been done in the West, but enough has been done in India to show that Indian children have wonderful talent when given the chance to develop it.

South Indian children seem to have natural gifts for making designs, they also love to draw or paint flowers. When it comes to making whole pictures, they need some encouragement and we must not laugh at them or call their work wrong if it does not strike us as correct in proportion. The work of the small children is like that of small children all over the world, symbolic rather than realistic, showing what the child knows is there, not the figure as it appears. The work of adolescents is often reminiscent of the Mogul and Rajput schools of art. We see figures drawn side view, dressed in brilliant colours, every opportunity being taken to put in elaborate pattern work. The buildings too are similar to those in old pictures and the disregard of the laws of perspective in favour of the laws of good composition is also found. We do wrong if we try to correct them and make them draw in a Western or photographic style. The child view is often better art than the trained expression of the professional art student who has lost his orginality. Both small children and older pupils are fascinated by this new style of art work and will take endless trouble over it, the small children finishing much more quickly than the older ones.

The new syllabus for art in schools in this Province prescribes a certain

amount of art each week for everyone. The bifurcated course is intended for pupils from Form IV upwards who will spend probably up to eleven periods a week on the subject. These courses will only be held in certain schools probably mostly girls' schools. They will require teachers who have some ability as artists, who understand what are means and we have been trained in teaching it to adolescents. The classes will be fairly small and will presumably consist of pupils who have some artistic talent. So we may expect them to reach a fairly high standard for school children (*a*) because they are naturally gifted, (*b*) because they give so much time to the subject, (*c*) because the class is small and the teacher highly trained. Yet they are only school children, not art students and the course is no more than an introduction to professional art study.

What will all this school art work lead on to? It is to a certain extent an end in itself, the giving of joy in creative work, the quickening of appreciation for form and pattern and natural beauty, through the attempt to portray it. This may only happen to a small extent for some pupils, but for others it will mean a very great deal. For some the bifurcated course will be the preliminary to prefessional training in art or music. The greater need for art masters and mistresses will provide a means of earning a living to many pupils, especially girls, who may not have thought of turning their artistic abilities to account. The bifurcated course should serve to discover talent that can be used in teaching commercial art and the cinema industry as well as in painting pictures.

In conclusion let us consider aesthetics and the wider aims of all education. Education should aim at training free personalities in a free society. In their work they should be free from fear, especially from fear of disapproval on the part of authorities and their fellows, full of confidence to be themselves to do creative work, not too much hide bound by tradition, progressively discovering their own possibilities in the course of their work. If art is rightly taught, it should make a great contribution towards the cultivation of such free personalities.

(*Continued from page* 14)

Conclusion

In one of the pictures of the Olympic games that appeared in the newspapers, we find the following placard, displayed prominently over a section of the Wembly Stadium :

"*The important thing in the Olympic games is not winning, but taking part. The essential thing in life is not conquering but fighting well.*"

It will be well if educationists and the powers that be remember and think of these few lines. Education is not success in the examination but preparing for life, and success or failure in life's battle is immaterial so long as the battle is fought well. The purpose of any education should be to ensure this. Basic Education aims at this.

SPECIAL ARTICLES

The Fort Museum

Three hundred years is a very short period for the historian and infinitesimally short period for the geologist. Three hundred years in the development of a city and its environments however is a tremendous period, particularly when three hundred years saw the commencement of the mechanical era and the revolutionary changes which this era brought about. It is the relics of these three hundred years that the Fort Museum promises to preserve and dispaly for public enlightenment and entertainment.

The original idea of the formation of the Museum within the Fort was mooted in 1946 by Col. D. M. Reid of the old Madras Guards and it was due, in a great measure, to his endeavours that it has been possible to have the Meseum organised permanently in its present form under the aegis of the Department of Archæology. The Museum is most appropriately housed in an ancient building which since Wellesley's time has been used variously as the "Exchange" a Festive Hall and an Officers' Mess, and which is full of memories of the East India Company days.

The necessity for a museum such as the Fort Museum is great at the present moment, as it creates the right focus for the study of the development of Fort St. George and an opportunity to gather together in the Fort, the many antiquities, at present scattered among various individuals and institutions. Now we may properly project the British era in India into the remote perspectives of history and archæology. It might indeed be said that the opening of the Museum has literally put in British India into a museum case and curiously enough two British officers in Indian Service, H.E. Lieutenant-General Sir Archibald Edward Nye, Governor of Madras, probably the last British Governor and Brigadier R. E. Mortimer Wheeler, the last British Director General of Archæology in India, were concerned in this timely piece of Museum Curatorship.

The Fort Museum is the latest among the historical museums in India, other examples being the Delhi Fort Museum, housing the Mughal antiquities, the Labour Fort Museum, containing materials illustrative of the history of the Sikhs, and the Victoria Memorial Hall in Calcutta, presenting the relics of the British period in India. Incidentally it is the first museum to come into existence after the attainment of independence.

The best section of the Fort Museum at present is the well organised Armoury section. The weapons of war collected from various sources are housed in the ground floor which forms the armoury section. The pikes, musketoons, cannons, guns, chainshofs, etc., displayed here, either belonged to the East India Company or were captured by them in the many battles which they had to fight in order to establish their supremacy over the rival European powers and local rulers. The period of which they are reminiscent is the latter half of

the 17th century. Most of these have been contributed by the Government Museum, Egmore, on selection by Col. Reid. This section has been enriched by the mounted cannons, mortars, etc., presented by His Excellency the Governor of Madras.

The 'Long Hall' in the first floor which houses the remaining antiquities was, during the company days, frequented by ships' captains and other Company officers, free merchants, brokers, and their attendants who displayed their commodities for sale. This Hall besides being the "Exchange" was used for public meetings and entertainments. At the northern end of the hall is found a beautiful model of Fort St. George, as it was between the years 1820 and 1862 a delicate piece of the wood carvers' art. At the southern end is displayed in an appropriate show-case the Communion vessels of three of the earliest churches in India. St. Mary's Church, Fort St. George, the Pulicat Church, and the Tranquebar Church —including the Yale Plate, presented to the St. Mary's Church by Governor Elihu Yale in 1687, who later gave a large donation to the school at New Heaven which in 1745 developed into the new famous Yale University. At the same end can be seen the St. Mary's Church records, dating from the consecration of the Churcn in 1680 which include a Register of Baptisms, Marriages and Burials, recording *inter alia* Clive's marriage with Margaret Maskelyne and Strynsham Master's Bible of 1660.

The colours of the British Regiments disbanded from time to time, the East India Company coins and China are other specimens displayed here. The national flag which was hoisted on the Independence Day (15th August 1947), on the main flag staff on the Fort Ravelin, is another notable exhibit of historical significance. The Chief Secretary to the Government of Madras has been kind enough to loan permanently the original letters of Robert Clive, Arthur Wellesley and others with a revolving show-case in which they are neatly displayed.

It is hoped tha: the public will realize the necessity to take steps to collect toge:her, arrange and preserve at a central place all these precious objects of antiquarian interest. The Fort Museum now places itself unreservedly at the disposal of all concerned and stands pledged to preserve all such valuable relics which contribute to the glory of India. The museum authorities earnestly request the public to present to the Museum valuable relies of any variety, which will not only promote the cause of the new science of museology but also keep alive for ever the memories of life and work in Madras during the past three hundred years of her contact with the West.

The Dance Art of Kuchipudi

By HON'BLE SRI B. GOPALA REDDI.

Kuchipudi is a small village near Masulipatam in the estuary of river Kistna. For several hundreds of years this place has been the home of highly talented artists who have dedicated themselves to the pursuit of dance as a form of great art. These families of Brahmans living in this village have handed down from generation to generation a science of beautiful expression as indicated by Bharatacharya and other great exponents of dance. The first mention of the Kuchipudi school of Art appears in a local record, dated A.D. 1502. According to the local record, dancers of Kuchipudi seem to have obtained audience of the ruler at Vijayanagram and enchanting him with an exposition of their art succeeded in securing the support of the Vijayanagar king, in liberating their region from the ravages of an unscrupulous local chieftain. Thereafter groups of Kuchipudi dancers seem to have visited various places staging dance-dramas in praise of the enligtened monarch and delighting large audiences with their highly developed art and versatile histrionic talent.

There are several traditional stories regarding the origin of the Kuchipudi dance form. Some are based on incidents in History while others are to be accepted as mere hearsay. There is no doubt, however, that successive generations of highly cultured Brahman families of Kuchipudi developed the great art, and made it their noble vocation. "Parijatapaharana," the dance-drama composed by Siddhendra Yogi, is one of the plays perfected by them. And even to this day the eldest son of each family takes the role of Satyabhama at least once during his career as a dancer. Incidentally, their dance-groups are composed exclusively of men.

That the Kuchipudi School of Dancing had attained a fairly perfect state of development even during the sixteenth century, can be deduced from evidence contained in contemporary works of that time—particularly "the Panditaradhya Charitra" of Somanatha. Somanatha, in his work, gives graphic accounts of popular entertainments—of varying degrees of technical excellence—prevailing in his time. The Kuchipudi form of dance-drama appears to have been a source of great attraction for thousands of people flocking to do honour to the deity enshrined at Sri Saila. But, unlike other forms of popular entertainment the votaries of this school seem to have laid stress on technical excellence and scrupulously adhered to the several modes of facial and symbolic expression as indicated in the works of the greatest authorities on the subject.

The themes selected by the Kuchipudi dancers are generally based on the Bhagavatam—although—occasionally—they do have stories of popular heroines as subject-matter. To qualify oneself as a duly accredited votary of the Kuchipudi School one has to acquire a remarkable proficiency in the Sanskrit language—an intimate acquaintance

Sri Lakshmi Narayana—Exponent of the art.

of 'Natya Sastra' of Bharata Muni and 'Abhinaya Darpana' of Nandikeswara. One has to be fully conversant with various technical details as handed down by practical demonstration from generation to generation. A perfect mastery of Alankara Sastra is essential, as well as a good knowledge of music.

Nritya, Abhinaya and Vachaka are the three main aspects of Kuchipudi dance and they all have almost equal importance. The Kuchipudi dancer is a past-master in the art of representing various ideas both through appropriate facial expression as well as appropriate symbols (Mudras). It is a treat to watch the successive emergence of the ten Avataras, the highly expressive rendering of the love songs of Kshetrayya, and the expert portrayal of Astapadies of Geeta Govinda, as staged by the well-trained Kuchipudi dancer. The highly devotional Krishnaleela Tarangini is also apt subject for the Kuchipudi dancer. The more enterprising of them develop a lighter side of their art too—what is known as "Pagati Veshamu", meaning impersonation without the illusion of lamp light. It used to be a quite a common, at the same time attractive, feature of village life to be surprised after a night-long entertainment of "Kuchipudi Bhama Kalupamu" by a person posing as an officious district official enforcing the collection of long overdue land-rents. Considerable amusement used to be caused to the groups of awe-struck villagers listening openmouthed to the harangue of the fully dressed official upbraiding to the negligent karnam when all on a sudden the fiery official dropped his clever disguise and turned out to be the Vidushaka of last night.

But that was only one aspect of the versatile genius of the Kuchipudi dancers.

The technic of dance as involved by the Kuchipudi school, in course of time, travelled far and wide and the exponents thereof influenced the art prevailing in quite far-off places. Thus the modes followed in dance centres in Tanjore and outlying areas still show great proximity to the Kuchipudi school. The dance-dramas current in the Tanjore School of Dance employ quite a number of the plays perfected by the Kuchipudi artists. Later a few of the more popular plays seem to have been translated into Tamil.

It is unfortunate that like some other forms of our indigenous culture this excellent dance-form should have been relegated to relative obscurity in the last hundred years or so. One is happy, however, that with the impetus given to oriental dance during the last ten or fifteen years, some encouragement has been shared by this school of dance. As a matter of fact, quite a few enterprising film producers are now incorporating whole sequence of Kuchipudi dance-drama in their representation of puranic and historical themes, which is a good sign, provided that care is taken to preserve the purity of the traditional art.

It is said that Udayasankar, the expert dancer, had occasion to witness an exposition of Kuchipudi dance some years back, and was filled with admiration of the versatile genius of the artists. "I have rarely witnessed such excellence of art", Udayasankar seems to have said, when he watched with unwavering interest the performance of the sixty-year-old exponent and Guru Sri Vedantam Lakshminarayana in the role of the young and agile Bhama.

We are happy to have Sri Lakshminarayana in our midst now and I understand that votaries of this noble art are arranging to recognize in a suitable manner the contribution made by the venerable master to the resuscitation of oriental dance. I understand that a beautifully engraved golden bracelet (Simhatalatam) is to be offered to Sri Vedantam Lakshminarayana before a select gathering of art lovers convened to honour him and through him the classical tradition that is ours. Let us wish this recognition of merit is an augury of great things yet to come for our people.

AGRICULTURAL NOTES

Maize as a Fodder Crop

A very large portion of the arable land in this Presidency is being cultivated with grain and money crops and hence the problem of fodder is an important one in South India. Here the available fodder is mostly straw which is the by-product of the grain crops. Even this straw is not sufficient to meet the requirements of our livestock and straw at its best is not always a suitable roughage for cows and growing stock. A ration consisting of straw and green stuff would be an ideal ration for practically any kind of livestock.

Green fodder including grasses have a special importance to milch cows and young growing stock. A fodder crop should be edible, palatable, digestible and non-injurious at the stage at which it is fed. The crop chosen for fodder should be a heavy yielder so as to get the biggest return for money spent on seed and cultivation.

Though cholam is one of the important fodder crops possessing the above qualities, maize is another good fodder crop possessing qualities better than cholam in some respects.

Maize is one of the green fodder crops cultivated in the Central Farm and has proved to be a valuable fodder. It grows quickly and yields heavily. The cultivation of this fodder is on the increase in recent years, to meet the demands of the dairy and also working cattle. Periodical sowings are being done in well-drained and heavily manured garden lands to keep up a continuous supply of green fodder.

Maize yields uniformly good yield although the year unlike cholam which does not grow well in the cold weather. Due to the presence of hydrocyanic acid in the young cholam crop it cannot be fed to animals till it comes to shot blade stage. Maize is non-poisonous at all stages and can be cut and fed whenever required.

Cholam has a tendency at Coimbatore to rush to flower and give only a smaller outturn when sowings are done from September to January. Maize on the other hand takes advantage of the rains and comes up quite nicely in the cold weather.

The yield of maize ranges from twenty to twenty-nine thousand pounds per acre and yields best in the cold weather. When it is cut and fed at the right stage, i.e., when the cobs are forming the cows give increased quantity of milk. Surplus quantity of maize fodder can be converted into silage. The ensiled product of maize is even better than cholam silage.

The cultivation of this crop is simple. The land may be ploughed well and manured as far as possible heavily. To ensure a heavy yield a high seed rate of 75 to 100 lb., per acre may be used. Beds may be formed after covering and the crop irrigated once in a week or 10 days. In a trial conducted at the Central Farm, 90 lb. seed rate gave the highest yield of about 32,000 lb. per acre.

Experiments in the Agricultural College Farm, Coimbatore

It is a well known fact that different crops require different quantities of water to bring them to maturity. Paddy for example requires a more copious supply of water than ragi or cambodia cotton. It is necessary from a practical point of view to have a definite idea of the volume of water consumed by different crops for getting the most economic yield.

2. To find out the water requirements of the major garden land crops, summer cholam, ragi and cambodia cotton, experiments were laid out in the Central Farm, Agricultural College, Coimbatore. There were two series of experiments, (1) Scheme A and (2) Scheme B.

3. The object of Scheme A was to obtain information regarding the normal requirements of water for raising summer cholam, ragi and cambodia cotton from sowing to harvest. In this irrigation water is given whenever necessary and the quantity supplied at each irrigation is measured over a "V" notch. The rainfall during the crop period is also recorded and the normal requirements of water are determined by adding both.

4. The object of Scheme B was to determine the optimum interval between successive irrigations and the optimum depth of watering at each irrigation. The intervals of irrigation were one, two, three and four weeks, and the depth of water, two, three and four inches. In the case of cambodia cotton, for which the weekly supply of water was found to be too much, the one week interval was substituted by Scheme A interval, i.e., the supply of water was made at the same time as that for cambodia cotton in Scheme A.

5. The results of Scheme A experiments are given below :—

	Summer cholam.		Ragi.		Cambodia cotton.	
	Duration in days.	Water consumed in inches.	Duration in days.	Water consumed in inches.	Duration in days.	Water consumed in inches.
1940–41	104	22·23	140	18·42	225	33·46
1941–42	107	23·19	131	18·75	202	22·48
1942–43	103	18·49	126	18·03	218	26·07
1943–44	101	14·04	124	29·29	212	24·51
1944–45	94	19·68	131	26·63	204	36·20
1945–46	97	19·79	131	23·52	199	27·66
1946–47	97	18·67	132	32·95	219	36·70
Average ..	100	19	131	24	211	30

6. It is seen in Scheme A that summer cholam requires 19 inches, ragi 24 inches and cambodia cotton 30 inches of water.

7. In Scheme B, the results were not very conclusive. In the case of summer cholam, the indications are that for grain yield one week and two weeks intervals with three inches and four inches depth or water are the best. For ragi, irrigation at intervals of one week or two weeks with three or four inches of water may be the most suitable. No conclusive results were obtained in the case of cambodia cotton.

College for hill tribes

The Government of West Bengal are opening a college at Darjeeling, mainly with the object of providing facilities for higher education to the educationally backward hill tribes of Darjeeling.

Fruit Products Industry

At the two-day session of the Fruit Products Manufacturer's Conference in New Delhi questions relating to fruit products industry were discussed and a number of recommendations made.

A resolution was adopted that as the Central Government is responsible for the standardization, protection, export, transport and other aspects of the Fruit Preservation Industry and as it is a basic industry, it is essential that the administration of the Fruit Products Order should rest with the Central Government both in the matter of policy and that of execution.

Representatives of the industry were asked to draw up a memorandum regarding the assistance they would like the State to render for the growth of the industry, for consideration by the Tariff Board.

Certain amendments to the Fruit Products Order were suggested. It was decided that a sub-committee should go into the question and make recommendations in the light of the discussions held.

Addressing the Conference earlier, Dr. G. S Cheema, Fruit Development Adviser to the Government of India, said that one of the most important measures which had been adopted to get cheap material was the survey of tracts to locate sites where fruit could be grown easily. Himachal Pradesh was the first tract to be surveyed. Other Provinces would be surveyed likewise. The object was to make up the production deficiency and encourage "one-variety" zones. Utilization in future would be linked with production. The Fruit Industry could take advantage of this survey and plan its future programme accordingly.

Dr. Cheema added that measures were being taken to enforce provisions of the Fruit Products Order, particularly with a view to eliminating unfair competition with the genuine manufacturers. He informed the Conference that the demand for export of fruit products to Pakistan was very encouraging and permits for 182,000 lb. had so far been issued.

About 15 representatives of the industry attended the Conference which was presided over by Mr. K. W. P. Marar, Joint Secretary, Ministry of Agriculture.

AGRICULTURE IN OTHER COUNTRIES

America

Conservation Co-operation

The growing awareness of the acute need and value of soil conservation has resulted in an extensive programme of co-operation between the United States Department of Agriculture's Soil Conservation Service and many other countries. The Soil Conservation Service now carries on correspondence regarding conservation matters with 90 countries. This correspondence ranges from letters requesting bulletins and specific information to lengthy and involved questions regarding the halting of erosion and the conservation of soil and water in the various countries.

The Soil Conservation Service has entertained 216 official and technical visitors from 63 countries ; it has given a year's training to 131 agricultural technicians from 28 countries in the techniques of soil and moisture conservation. In addition, technicians or missions have been sent to 10 countries ; and 60 countries have requested various types of seeds looking to their use in the control of erosion.

Since July 1942, the Soil Conservation Service has carried out a systematic programme for training nationals of other countries. At that time, 25 technicians from Latin American countries came to the United States under a programme sponsored by the Office of Inter-American Affairs. This programme proved eminently successful and, as a result, beginning in 1944, funds were made available by the Department of State (Inter-Departmental Committee on Cultural Co-operation) to continue the training programme. During the years 1945, 1946 and 1947, 27 additional technicians were brought to the United States for training under this programme.

While these technicians' expenses were paid entirely from United States funds, others have been trained under arrangements through which their expenses were shared jointly by the United States and their country. And, since the beginning of the fiscal year 1946, many countries of the world, recognizing the value and need for conserving their soil, sent their technicians for training and paid all their expenses.

The Soil Conservation Service follows the policy of training only those who already have had at least three years practical experience in agricultural work, and who are expected to return to further conservation in their respective countries. In this way, the Service has endeavoured to obtain the maximum good from the training programme.

That the programme has borne fruit is seen in the fact that trainees have assumed responsible positions upon their return. This has been the case in Mexico, El Salvador, Guatemala, Colombia, Peru, Ecuador, Chile, Brazil, Venezuela, Argentina, Tanganyika (East Africa), Kenya Colony, the Island of Cyprus, and Palestine, among others. At the present time the Service is training eight Indian technicians who will return to become leaders in conservation work for both India and Pakistan.

As a result of the programme, six countries have passed national conservation laws, and conservation surveys are being made in eight countries. Educational and demonstrational conservation programmes are being actively promoted in other countries.

The Soil Conservation Service, constantly at work to extend sound conservation practices in the United States, is always ready to share its advances in this field with other countries—in the knowledge that on the proper and productive use of the soil depends literally the survival of the world's peoples.

OTHER PROVINCES

Publicity Department in C.P.

With a view to organize proper pictorial publicity of Government activities the Publicity Department, C.P. and Berar, is soon going to have its own full-fledged photographic section.

Vital Statistics in West Bengal

For the full success of a provincial health scheme registration of births, deaths and diseases is necessary. Unless the people help in this matter, it becomes difficult for the Government to assess properly the vital events of its people. Almost 40 per cent of births and 30 per cent of deaths, not to speak of diseases, are left unregistered and therefore undetected. So the Government have appealed to the people for their co-operation.

Social Distinctions in Bombay

The Government of Bombay has taken a further step to see that every thing possible is done to discourage and even to efface invidious social distinctions based on caste, creed and colour and has decided that hereafter the granting of land at concessional rates or without public auction or the sanctioning of grants-in-aid to cultural, recreational, educational, social, religious or charitable institutions, will be made subject to the condition (in addition to the other appropriate conditions) that such institutions will be or will forthwith be made open to all without any distinction of caste, creed and colour and that in case of a breach of this condition, the relevant grant of the land or the grants-in-aid would be liable to be revoked without payment of any compensation after giving one month's notice of the breach of the condition.

Compost manure in Bombay

In order to create healthy competition amongst villages for preparation of compost manure the Government of Bombay have decided to award prizes to the villages in each taluka for showing outstanding merit. The scheme is estimated to cost Government about Rs. 20,000.

PROBLEMS AND PROGRESS ELSEWHERE

WEST BENGAL

This is the last in the series under the above caption. It is profitable to know what has taken place in other provinces. Such knowledge may prove useful in respect of our own Province.

The area of West Bengal is about 28,215 square miles or 36·4 per cent of the area of the parent province. The density of population is 751 per square mile which must have risen as a result of the increase in population in recent years. According to the occupational statistics, about 50 per cent of the population follow non-agricultural occupations, and of them about 16 per cent are believed to be engaged in industry of some type or other. As regards distribution of population in West Bengal, about 22 per cent live in towns.

Agricultural lands in West Bengal have low productivity. Irrigation has been ill-developed, only about 1,648,000 acres being irrigated. Of this, again, only about 244,000 acres are irrigated by Government canals, while some 800,000 acres are irrigated by tanks. West Bengal has large agricultural lands classified as current fallow, cultivable, waste and uncultivable; and it has comparatively little of good arable lands open up the further possibilities in the direction of development of extensive cultivator by modern means. Agricultural land per capita of population in undivided Bengal was nearly 0·49 acre. In West Bengal it is now 0·44 acre including land under food crops to the extent of 0·40 acre. The Province has been left deficit in most crops, e.g., jute, sugarcane and mustard, and possibly in rice as well. West Bengal has the advantage of a diversified economy with well-developed industries, trade and commerce. West Bengal is raising a village Defence Volunteer Corps to be known locally as "Jatiya Rakshi Bahini." The Government of West Bengal also propose to raise a National Volunteer Corps on the lines of the Indian National Cadet Corps sponsored by the army. The Provincial Government have been able to pursuade the Central Government to raise a militia of Bengal youth. A number of research schemes and Grow More Food schemes were put into operation. These include the establishment of a Central Livestock Research-cum-Breeding Station, improvement of livestock industry, goat multiplication scheme, soil survey, trial of new potato hybrids, control of diseases of potato in plains and in hills multiplication of quality potato seed, survey for extension of potato cultivation, extension of commodity grading centres, development of agricultural marketing, running a Brooklyn ice plant and cold storage, anti-erosion experiments, crop survey work, establishment of a dry cow salvage farm, establishment of an Agricultural College, establishment of six seed multiplication farms, establishment of a jute seed multiplication farm, tank improvement and agricultural planning and research. Distribution of fertilizers also proceeded satisfactorily. Eighty Persians wheels were prepared for distribution. The Ministry have recognized that river control and irrigation are of enormous importance to West Bengal and have made considerable strides in this direction. The irrigation and navigation canals were executed at a cost of Rs. 2·46 crores. So also is the case with road development. Electricity development has received marked attention. Special steps have been taken for the promotion of khadi industry. The scheme aims at making the people in the countryside economically well off by utilizing their spare hours and is based on the belief that the proper use of the spinning wheel will give a fresh outlook on their life born of self-help. The scheme is planned to be worked out through autonomous khadi workers on a self-sufficient basis. A hand-made paper industry scheme is also underway. Gur industry has also been planned to be stimulated. The structure of Credit Co-operation in West Bengal consists of a Provincial Bank, 39 central banks, 9,814 primary credit societies. There are 67 societies dealing in purchase and sale of paddy and rice There are 1,016 irrigation societies mainly in the districts of Birbhum, Bankura and Burdwan. There are 114 Fishermen's societies. Also 148 Milk Producers' Societies. Consumers' Co-operation has, of late, occupied a prominent place in the co-operative structure of the Province. The Co-operative Movement in Bengal had not made any appreciable headway towards Co-operative Farming. Up to the partition of Bengal on August 15, 1947, there were only two Co-operative Farming Societies. The Government have decided to combine the curative and preventive measures so that there is better co-ordination and the work is carried out more efficiently. In order that practical shape could be given to the solutions Government have decided to reorganize the whole of the medical and public health services and combine them into a unified health service. For this purpose, as a first step, they propose to establish a rural health centre in each union as soon as necessary buildings are available. Equipment is ready but personnel will have to be recruited. In each such centre, there will be a dispensary and a 4 bedded emergency ward—of these 4 beds, 2 will be set apart for maternity and 2 for emergency. It has been decided that primary education should be of the basic scheme model and steps have been taken to this end. A programme for the liquidation of mass illiteracy is also underway. Adult education has also been not lost sight of.

Medical facilities in U.P.

With a view to providing better medical facilities in rural areas, the U. P. Government proposes to improve the existing 400 general dispensaries and also to open 500 new dispensaries at suitable centres in the countryside during the next five years.

Co-operative Propaganda in Bombay

The Honorary Lady Organizers appointed by the Government of Bombay for propaganda work in connection with the co-operative movement among women will continue to work up to February 28, 1949.

Assistance for Bombay Cultivators

During the month of July 1948 about 1,073 tons of steel, 1,776 powrahs, 1,728 pickaxes, 286 bundles of barbed wire, 247 crow bars and 10,747 feet of piping, valued at Rs. 4,81,425, approximately were distributed to the agriculturists of Bombay Province.

BOOKS AND PUBLICATIONS

"SOUVENIR OF THE FORT MUSEUM"

(*Published by the Reception Committee*, 1948.)

This is a neatly got up publication elegantly printed and delightfully illustrated. It is published by the Reception Committee of the Fifth Session of the Central Advisory Board of Archæology and of the Art and Archæology Exhibition, Fort St. George, Madras. It was intended to mark the opening of the Fort Museum also. There is a message from His Excellency Sir Archibald Nye, Governor of Madras, in the early part of the souvenir. An article, entitled "Madras through the Company's days and later" by Prof. C. S. Srinivasachari, is packed with facts and gives interesting glimpses into Madras of the past.

There are other interesting articles also as well as beautiful photos.

The Reception Committee deserves to be congratulated for this excellent publication. The Fort Museum enshrines valuable relics of antiquarian interest. Sometime ago, an appeal of the Museum authorities was published in the MADRAS INFORMATION asking for public co-operation. The present souvenir is sure to kindle considerable public interest in the Fort Museum. The public would be helping the institution very much if valuable specimens which they might possess are given for display in the Museum.

—T.K.G.

"INDIAN HISTORICAL RECORDS COMMISSION"

Proceedings of Meetings—Vol. XXIII —Published by the Manager of Publications—Delhi.

The Indian Historial Records Commission, inaugurated by the Government as far back as 1919, through its annual meetings held in places notable for their historical background, serves as an impetus to the discovery and addition of valuable records which throw lucid light on many events and movements of historical significance. Presiding over the Twenty-third Annual Meeting of the Indian Historical Records Commission, Sri C. Rajagopalachariar said: "We have a great culture and a great literature of which we can be proud, but in the field of writing history or in preserving historic records and materials we must admit we have shown deplorable neglect." Today the necessity for placing Indian History in its natural setting by conducting comprehensive research into India's past to supply the present generation as well as posterity with a standard that will enable us to steer clear of all that stood against national greatness and prosperity is more than ever before. The present volume contains proceedings of public meetings of the Twenty-third Annual Session held at Indore in 1946, over thirty papers read by eminent historians, the activities of and work done by the Commission and its Sub-Committees and numerous other information relating to records-preservation in India. It is evident from this publication that the Indian Historical Records Commission by co-ordinating the work of the Record Offices of the various Provincial and State Governments is rendering a great service to the cause of Indian History and archives-keeping.

—M.A.K.

"THE YEAR BOOK OF WORLD AFFAIRS, 1947."

Edited by George W. Keeton and George Schwarzenberger; Published by the London Institute of World Affairs—Price, 20 *s.*

This is an extremely useful publication containing a series of articles and treatises on current topics written by eminent authors. The editors certainly deserve a word of warm appreciation for the broad outlook shown by them in the selection of subjects which include among others, 'Western and Soviet Democracy', 'the Communal Problem in India,' 'Nationalism in Eastern Asia,' etc. What makes this publication a document of dignity, useful to any student of human affairs is the sense of objectivity with which these current and controversial topics have been viewed and dealt with by the respective authors. When intellectuals put on a cloak of objectivity to cover up their partisanship, eternal vigilance is the price which any true seeker has to pay in his pursuit of absolute truth. And this is no uncommon phenomenon these days! As such it is really refreshing to find these authors eminently successful in steering clear of this modern malady. Almost all the treatises are worth serious perusal and study.

—K.B.N.

"HOW TO MAKE CAMERA PICTURES"

By PHILIPH JOHNSON, F.R.P.S. *Published by Fountain Press,* 46-47, *Chancery Lane, London—Price,* 15 *s.*

This is an useful and attractive publication imparting sound practical knowledge to amateur photographers "to progress from mere hit or miss 'shutter clicking' to real picture-making" up to the stage of developing and printing. Of the 128 pages in this book 56 are devoted to photographs which show how good results can be produced by scientific handling and operating of even a comparative cheap camera. The author's efforts are laudable inasmuch as he tries to correct the amateur where he is likely to go wrong, with practical suggestions in a direct and appealing manner instead of telling the beginner what to do and what not to do, in a text-book fashion. The subjects that are dear to the amateur, such as, indoors and outdoor portraiture, photographing children, landscape and views, animals, gardens, interior of houses, etc., are separately dealt with, with innumerable suggestions and illustrations. The book is immensely practical and is a valuable contribution

to photographic literature. The get-up and printing leave nothing to be desired.

—T.M.J.

"MINIATURE PHOTOGRAPHY AFTER DARKNESS"

By HENRY G. RUSSEL, A.R.P.S.
Published by The Fountain Press, 46-47, Chancery Lane, London, Price 10s. 6d.

How light affects the form and likeness in miniature photography, is the theme of this handy publication written for amateur photographers who are not raw beginners, but conversant with the art of developing and printing. Photography by artificial light is a trick of the trade by which camera is made to 'tell lies most convincingly.' "The most graceful poses and finest models can still look blobs of dough if illumination is handled without knowledge and discrimination." The author's illustrations bear testimony to the above statement. Still-life; Table-top; Protraiture; Social functions; these are some of the items in every-day life photography which can produce fascinating effect and lasting interest by artificial lighting. The author's treatment of the subject is explicit, and his advice sound and practical. The work is highly commended as an informative treatise on photography after darkness, which is also profusely illustrated. —T.M.J.

"GANDHI ON COMMUNAL DISORDERS"

Edited by N. R. MEHTA, *India Publishers, Allahabad, Price Rs.* 2.

This is a collection of Gandhiji's writings and speeches on the communal problem in this country and covers the period from the Khalifat days to the present times. Mahatmaji was the stoutest champion of communal harmony and he has sacrificed his life on its altar. The words of such a personality must have special impart to everybody. The book is therefore a welcome publication. Since August 15th last we were having a crop of communal disorders which have thoroughly disorganised our internal economic and social life. The banishment of the spectre of communalism is therefore a first necessary step. Indian leaders are alive to this fact. They are already doing their best in the matter. But quick results cannot be achieved. Everybody in the country tries to patiently strive to this end and in this process, publications such as these are bound to be extremely helpful.

—T.K.G.

"WORLD'S RELIGIONS"

By SRI SWAMI SIVANANDA.
Auanda Kutir, Rishikesh.

Published by the Sivananda Publication League, Rishikesh, Price Rs. 2–8–0.

This book which comes from the gifted pen of Sri Swami Sivananda of Rishikesh who needs no introduction to the religious world, is dedicated to all religionists throughout the world. The sole purpose of the book is to prove to the world that every religion, by whatever name it is called, establishes a relation between man and God or the Infinite, and that religion is the link between man and God. The purpose served by such a publication in endeavouring to establish concord in place of the horrible discord that pervades India in particular owing to the diversity of religions, cannot be exaggerated. The author's vast learning and deep knowledge of the scriptures of mankind and the scholarly manner in which the golden link between all important religions of the world is explained make the book fit for serious study and a perusal of it will be of immense benefit to all those leaders and reformers who have undertaken the responsibility of leading men from ignorance to knowledge and from serfdom to freedom, not to speak of the profit that the student of religion will obtain.

The book contains eleven chapters dealing with eleven great religions of the world, viz., Hinduism, Zoroastrianism, Judaism, Buddism, Christianity, Islam and Sufism, Jainism, Sikhism, Confucianism, Taoism and Shintoism and in his inimitable style, the author has clearly brought out the important fact that religious minds of all ages revolved in the same spiritual grooves and that the fundamentals and essence of all religions are one and the same. This book, like others from the same pen is eminently readable and thought-provoking. All educated people of the country—young and old—interested in good living on earth will do well to read the book so that the message of all religions, viz., the Divine Spirit of Man could be spread all over the country which would ultimately serve to avert any catastrophe in the world.

—K.C.N.

"CO-OPERATIVE DEVELOPMENT IN THE UNITED PROVINCES"

Published by the Publicity Officer, Co-operative Department, Lucknow, U.P.

The U.P. shares with Madras the honour of being the pioneer in the field of Co-operation, long before the passing of the Co-operative Credit Societies Act in 1904. This pamphlet issued by the Co-operative department shows the rapid strides made in the development of co-operation in all the walks of life in the Province after the advent of the Congress Ministry. India looks to co-operation for the integration of her ancient happy village economy, whether it be the supply of credit, agricultural implement, consumer goods, marketing facilities, better living, etc. The ideal towards which the movement should be directed is a Co-operative Commonwealth, with multi-purpose societies catering for all the needs of the villager and the peasant. The publication throws light on development activities of the Province under the Development Co-ordination Plan recently formulated.

—M.A.K.

"PHOTO FACTS."

(1) The camera and how to use it.
(2) Focussing the lens.
(3) Exposing the film.
(4) Colour filters and their uses.

Edited by GEORGE L. WAKEFIELD, A.I.B.P., F.R.P.S. *Published by The Fountain Press, 46–47, Chancery Lane, London, Price Rs. 2 each.*

These nice pocket-size volumes, are the first four in a series of eight, designed to be a simple and accurate guide for the benefit of modern photographers who desire the very best results with their cameras, of whatever make or type they may be. The first volume tells us all about the camera, its mechanism, type, accessories and care; the second deals with the most important aspect of photography, namely, focussing the lens. Exposing the film requires a great deal of dexterity and that is the subject of the third and the last one explains how to use filters for securing correct colour rendering. The discourses are based on a happy combination of theory and practice in the light of latest research work and wartime developments in photography. All volumes are attractively illustrated with diagrams and photographs, together with essential data and tables which serve as ready-reckoners. This series is recommended to all those interested in developing their skill in a manipulative craft. —T.M.J.

"RED SAND"

By A. SAULIERE, S.J., *Loyola College, Madras.*

The title of this book is a little bit ambiguous. The word 'red' gives the impression that the contents are something connected with communism. The author has however explained why he chose the title for the book. The book is a biography of one of the early Catholic missionaries to this country, who suffered martyrdom here. Missionaries who came to this country especially prior to the advent of the British had a lot of hardships to encounter. They were mostly Catholic and it is a tribute to their zeal and devotion that they were never frightened by difficulties. Many of them did solid work in the field of social welfare also. In this connexion one is reminded of the glowing tribute which the Simon Commission paid to the work of European missionaries in this country. Even in Free India responsible nationalist opinion is not unappreciative of the selfless labours of the missionaries in the field of social welfare in this country.

The book is interesting reading and shows abundant marks of the pains taken by the author to acquire first-hand information about the hero. Here and there the narrative is relieved by side lights on contemporary political conditions of the country which are sure to be of much interest to the student of Indian history. It is well written throughout and the author deserves to be congratulated. Mr. M. Rathnaswamy has contributed an introduction to the book.

—T.K.G.

"THE SECRET OF LIFE"

(The Human Machine and How It Works)—*Translated by* GEORGE ROSEN, M.D. *from the original work by* DR. F. KAHN. *Published by Odhams Press, Limited, Long Acre, London.*

This is an interesting book running to 640 pages, neatly printed and richly illustrated. It contains 460 explanatory diagrams, drawings and photographs. The book tells simply and often-dramatically the story of life itself. Through the eyes of the medical scientist the reader can follow stage by stage the development of the embryo as it sets on the journey through life to emerge later as *Man*.

The human body is here revealed in the light of the very latest biological and medical discoveries. Perhaps the ordinary layman may not be interested to wade through the technical mass of details but for a specialist the book is sure to prove a valuable mine of information.

—T.K.G.

"THE ESSENTIALS OF MILITARY KNOWLEDGE"

By MAJOR D. K. PALIT, *Published by Gale and Polden, Limited, Aldershot, England. Price* 10 *s.* 6 *d.* (*By post* 10/9).

In modern warfare the ordinary man in the street is involved as much, if not more, as his compatriot in uniform. It is essential for him as it is for the other to have some knowledge of military affairs. In this small and arresting volume, Major Palit, an young Indian Officer has presented all the rudiments of military knowledge which are essential in forming a background for an objective study of warfare. The history and development of tactics and strategy from the earliest days to the modern era followed by a vivid discourse on the principles of war, will be a guide to the correct approach to the study of lessons taught by the Great Captains past and present. The utility of the book to young officers in the army cannot be described better than in the words of Field Marshal Sir Claude Auchinleck, former Commander-in-Chief of India, who in his foreword says, "I have found this the most interesting book to read and I am sure that young officers anxious to perfect themselves in their profession will profit greatly from a careful study of it." This book brought out by a renowned publisher on military subjects will serve as a guide not only for the army officer but also for the lay reader who wants to make a study of the art of warfare.

—K.R.D.

"THE YEAR BOOK OF WORLD AFFAIRS, 1948"

Editors: GEORGE W. KEETON AND GEORGE SCHWARZENBERGER. *Published under the auspices of the London Institute of World Affairs by Stevens & Sons, London. Price* 20 *sh. nett.*

The Year Book, now in its second volume, records notable world trends at a time when momentous events are happening all over the world brought about by a multitude of reasons such as racial and ideological differences, moral obligation of the victor to the vanquished and the need for maintenance of international peace and security, resulting in the interplay of power-politics and group tactics on the one hand and the attempts at world economic developments and international co-operation on the other. A review of the articles points out this conflict of interests in which leading nations of the world are called upon to act with decision. A record of the year would seem to indicate that the people of the world might be beginning to learn the rich advantages of humility, honesty and restraint ever intellectual dishonesty and personal ambition despite the attitude adopted by certain of the big powers. Yet we fight in peace as in war and death and disaster is always threatening the very foundations of human relationship.

A publication like the "Year Book of World Affairs" is bound to be of immense use in creating informed and unbiased public opinion on complicated world problems. Such education is imperative today for if the people of the world will not learn to live together for extended service of goodwill and international prosperity, they will surely perish. The reader will find here illuminating and informative articles on the foreign policies of the big powers and their repurcussions on world affairs, deliberations of world organizations—and the need for international morality and a stable codification of international law itself. In addition it gives descriptive analysis of various works of eminent writers on sociological, economic, psychological, educational, legal and institutional aspects of world problems.

Though the volume speaks from a pre-eminently European standpoint, nevertheless, it spans the entire world and is a standard guide to the study of developments on the world stage.

—M.A.K.

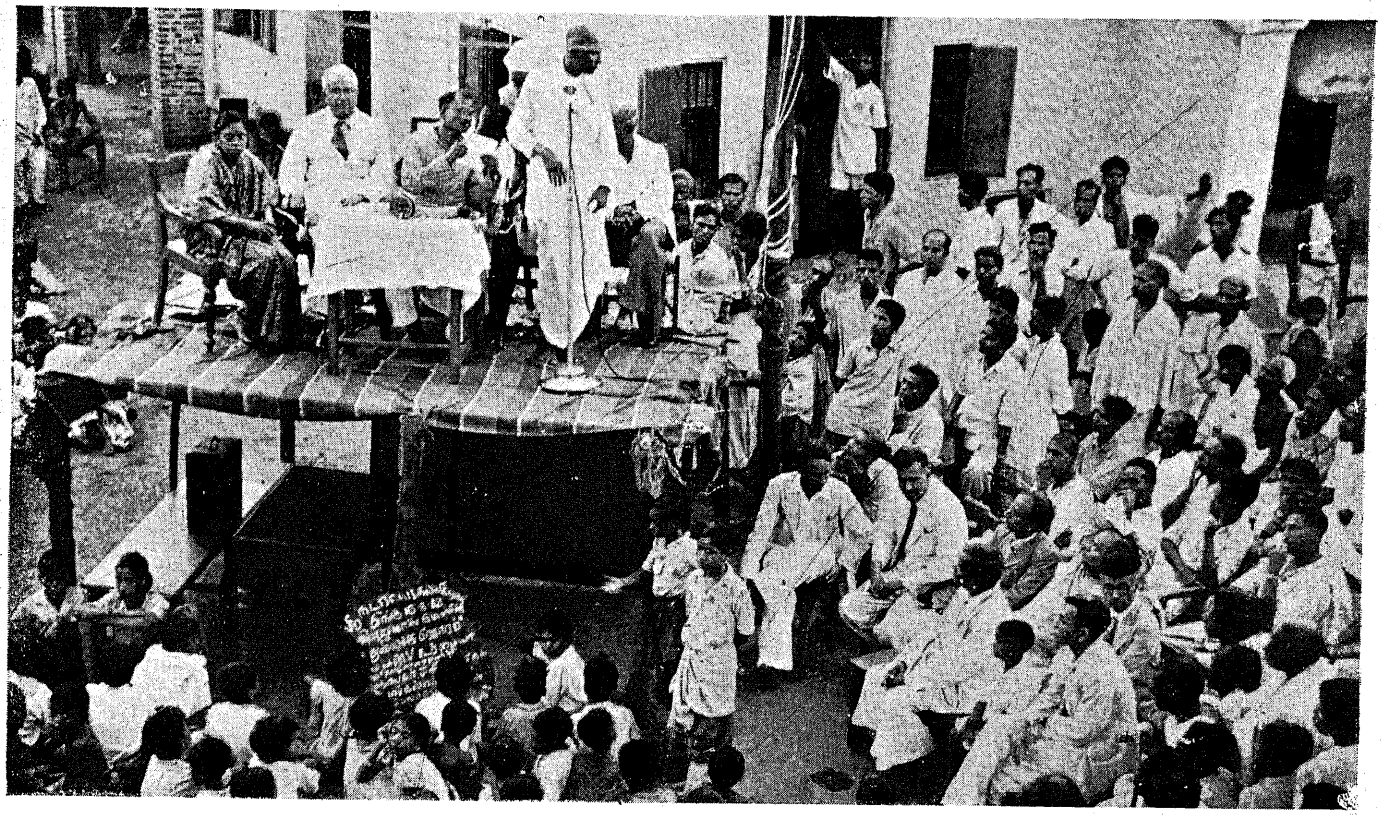
"TO HIGH KAILAS"

By WILL QUINLAN. *Published by Hind Kitabs, Ltd., Bombay. Price Rs.* 1–12–0.

This is the story of the experience of two Englishmen and five Indians who gathered as chance travellers in a Dak bungalow in the Himalayas. They left the plains in quest of internal peace and each tells his story of mental-conflict. The book runs only to 80 pages and the subject matter may not perhaps interest all.

—T.K.G.

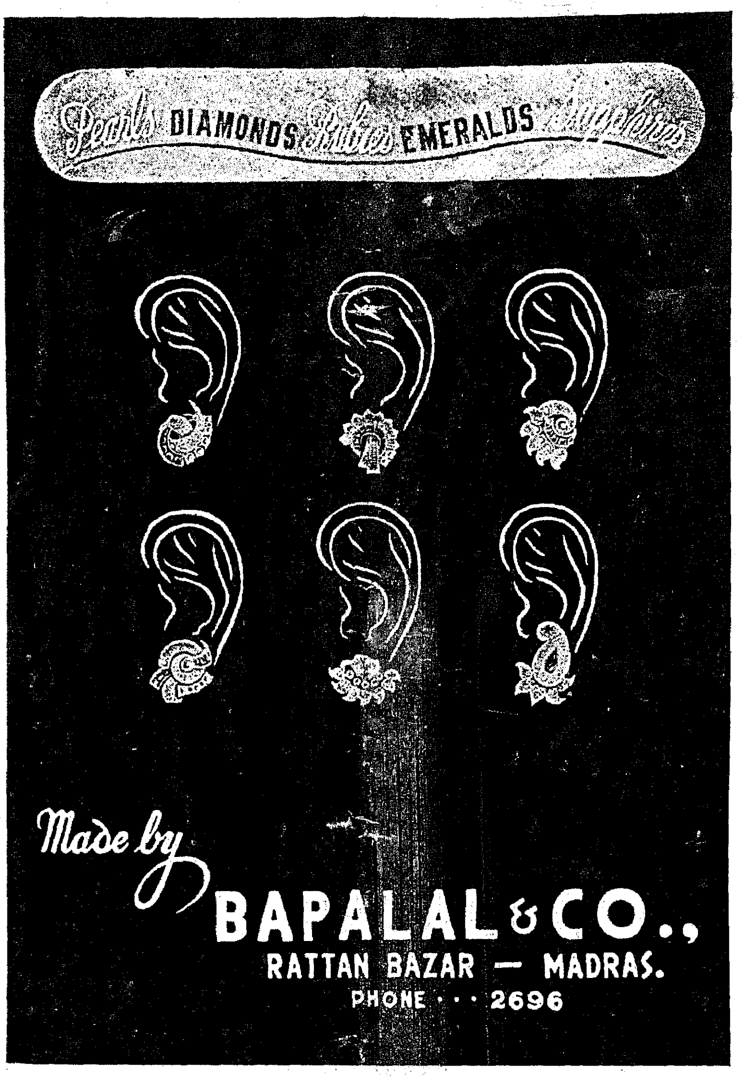
NEWS IN PICTURES



A Prohibition Propaganda meeting in Madras City

Mr. V. N. Kudva discussing with some ryots in South Kanara the question of forming a Land Colonization Society

Registered No. M-4767.



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